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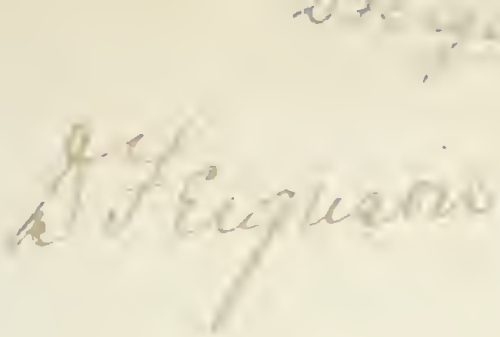
OVID'S FASTI
BOOK I.

NOTES AND VOCABULARY



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Canadian Collegiate Classics.

P. OVIDII NASONIS FASTORUM

LIBER PRIMUS.

WITH ENGLISH NOTES,

BY

F. A. PALEY, M. A.,

AND OTHERS;

AND A

VOCABULARY.

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INTRODUCTION.

Publĭus Ovĭdĭus Naso was born at Sulmo, in the country of the Peligni, in central Italy, on the 20th of March, B.C. 43, the year in which the consuls, Hirtĭus and Pansa were slain at the siege of Mutĭna (now Modena). He studied rhetoric under Arellius Fuscus and Porcius Latro, with the object of becoming a pleader; but the death of his elder brother Lucius rendered a division of the family inheritance unnecessary, and Ovid was permitted to indulge his taste for poetry. To complete his education he repaired to Athens, where he acquired a thorough knowledge of Greek. Subsequently he travelled in Asia Minor with his friend, the poet Macer. After his return to Rome he was appointed one of the Triumvĭri Capitales, and then a member of the Court of the Centumvĭri.

He married early, but soon divorced his wife. A second marriage was dissolved in the same way; but for his third wife he seems to have had a deeper affection.

His early works were marked with gross licentiousness, and in A.D. 8, he was banished from Rome by Augustus, whose favour he had hitherto enjoyed, the ostensible reason of his banishment being the ill effect of one of his works on public morals. The *Ars Amatoria*, however, had been published ten years before, and it is supposed that there must have been some other motive, which, however, has never come to light, though many guesses have been made. The place of his banishment was Tomi, (masc. plur.) or, as he calls it himself, Tomis, (fem. sing.) in Thrace, on the west coast of the Pontus Euxīnus. Never did exile support his lot with less resignation; and his *Tristia* and *Epistolæ ex Ponto* are filled with complaints against Tomis, and with the miseries which he endured away from civilisation and his beloved Rome.

He was, however, held in high esteem by the Tomitæ, or inhabitants of Tomis, in whose language he composed verses in honour of Cæsar. He died A.D. 18.

The chief works of Ovid are :—

1. *The Amores.* 2. *Epistolæ Heroïdum.* 3. *Ars Amatoria.* 4. *Remedia Amoris.* 5. *Nux.* 6. *The Metamorphōses.* 7. *The Fasti.* 8. *The Tristia.* 9. *Epistolæ ex Ponto.* 10. *Ibis,* etc.

The word *Fasti* (sc. dies) properly means those days on which it is lawful to administer justice. By extension, Ovid uses it to signify the Calendar. The *Fasti* is a kind of poetical almanac, in which are set down, in order, the chief festivals and other days (*tempora*) in each month, and what was believed to be their origin (*causæ*). Only the first six books of this valuable work are extant.

The metre in which the *Fasti* is composed is the so-called Elegīac couplet, that is, a Hexameter, or ordinary Heroic line (like that of Virgil's Æneid), followed by a Dactylic Pentameter, which was hardly ever used but in connexion with the Hexameter. The following is a scheme of the present way of scanning the Elegiac couplet :

(1) – ⏑⏑ | – ⏑⏑ | – ⏑⏑ | – ⏑⏑ | – ⏑⏑ | – –

(2) – ⏑⏑ | – ⏑⏑ | – ‖ – ⏑⏑ | – ⏑⏑ | ⏑

An older way of scanning the Pentameter was :

– ⏑⏑ | – ⏑⏑ | – – | ⏑⏑ – | ⏑⏑ – |

that is, with a Spondee in the middle followed by two Anapæsts.

1. The Hexameter consists of six feet, of which the fifth is a Dactyl, the sixth a Spondee, while the first four may be Dactyls or Spondees. Licenses of any kind are but sparingly admitted in the Hexameter of this couplet.

2. The Dactylic Pentameter, as usually scanned, consists of two members separated by the Penthemimeral pause. The first member has two feet—Dactyls or Spondees—followed by a long syllable ; the second member is

made up of two Dactyls followed by a syllable, which, whether long or short, is considered long.

Ovid, who presents the best models of Elegiac verse, usually observes the following, among other rules :

(*a*) If the sense overflow the limits of the Hexameter, and be completed in the first word of the Pentameter, then the first foot of this latter should be a Dactyl.

(*b*) Elisions should be sparingly employed.

(*c*) Each couplet should make sense by itself.

(*d*) The Pentameter should end in a dissyllable, which should be some emphatic part of speech.

(*e*) The last syllable, if short, should end in a consonant.

(*f*) If the last syllable of the *first* member of the Pentameter be a monosyllable (which should rarely happen), another long monosyllable should precede, or a dissyllable of two short syllables. An exception to this is admitted in the case of the monosyllable *est*, when the preceding vowel is elided.

EXAMPLES OF THE SCANNING OF THE ELEGIAC COUPLET.

(*a*) Tēmpŏră | cūm caū- | sīs Lătĭ- | ūm dī- | gēstă pĕr | ānnūm
Lāpsăquĕ | sūb tēr- | rās ‖ ōrtăquĕ | sīgnă că- | nām.

(*b*) Pāgĭnă | jūdĭcĭ- | ūm dōc- | tī sŭbĭ- | tūră mŏ- | vētūr.
Prīncĭpĭs | ūt Clărĭ- | ō ‖ mīssă lĕ- | gēndă dĕ- | ō.

(See Ramsay's Prosody, and Smith's Dictionary of Biography).

P. OVIDII NASONIS

FASTORUM

LIBER I.

Tempora cum causis Latium digesta per annum,
  Lapsaque sub terras ortaque signa canam.
Excipe pacato, Cæsar Germanice, vultu
  Hoc opus, et timidæ dirige navis iter ;
Officioque, levem non aversatus honorem,
  Huic tibi devoto numine dexter ades.
Sacra recognosces annalibus eruta priscis,
  Et quo sit merito quaeque notata dies.
Invenies illic et festa domestica vobis ;
  Saepe tibi pater est, saepe legendus avus.
Quaeque ferunt illi pictos signantia fastos,
  Tu quoque cum Druso praemia fratre feres.
Cæsaris arma canant alii, nos Cæsaris aras,
  Et quoscumque sacris addidit ille dies.
Annue conanti per laudes ire tuorum,
  Deque meo pavidos excute corde metus.
Da mihi te placidum, dederis in carmina vires ;
  Ingenium vultu statque caditque tuo.
Pagina judicium docti subitura movetur
  Principis, ut Clario missa legenda deo.

Quae sit enim culti facundia sensimus oris,
Civica pro trepidis cum tulit arma reis.
Scimus et ad nostras cum se tulit impetus artes,
Ingenii currant flumina quanta tui.
Si licet et fas est, vates rege vatis habenas,
Auspicio felix totus ut annus eat.
Tempora digereret cum conditor urbis, in anno
Constituit menses quinque bis esse suo.
Scilicet arma magis quam sidera, Romule, noras,
Curaque finitimos vincere major erat.
Est tamen et ratio, Cæsar, quae moverit illum,
Erroremque suum quo tueatur habet.
Quod satis est utero matris dum prodeat infans,
Hoc anno statuit temporis esse satis ;
Per totidem menses a funere conjugis uxor
Sustinet in vidua tristia signa domo.
Haec igitur vidit trabeati cura Quirini
Cum rudibus populis annua jura daret.
Martis erat primus mensis, Venerisque secundus ;
Haec generis princeps, ipsius ille pater.
Tertius a senibus, juvenum de nomine quartus ;
Quae sequitur numero turba notata fuit.
At Numa nec Janum nec avitas praeterit umbras,
Mensibus antiquis praeposuitque duos.

Ne tamen ignores variorum jura dierum,
Non habet officii Lucifer omnis idem.
Ille Nefastus erit, per quem tria verba silentur ;
Fastus erit, per quem lege licebit agi.
Neu toto perstare die sua jura putaris ;

on every subfelt

[illegible] (Each [illegible] to hold)
Semel but once & no more
Simul at once

[illegible] ([illegible])
[illegible]

[illegible] = [illegible]
[illegible]
flamma from flag

Qui jam Fastus erit, mane Nefastus erat.
Nam simul exta deo data sunt licet omnia fari,
Verbaque honoratus libera praetor habet.
Est quoque quo populum jus est includere septis ;
Est quoque qui nono semper ab orbe redit.
Vindicat Ausonias Junonis cura Kalendas ;
Idibus alba Jovi grandior agna cadit ;
Nonarum tutela deo caret. Omnibus istis,
Ne fallare cave, proximus Ater erit.
Omen ab eventu est ; illis nam Roma diebus
Damna sub adverso tristia Marte tulit.
Haec mihi dicta semel totis haerentia fastis,
Ne seriem rerum scindere cogar, erunt.

KAL. IST.

Ecce tibi faustum, Germanice, nuntiat annum,
Inque meo primus carmine Janus adest.
Jane biceps, anni tacite labentis origo,
Solus de superis qui tua terga vides,
Dexter ades ducibus, quorum secura labore
Otia terra ferax, otia pontus agit.
Dexter ades patribusque tuis populoque Quirini,
Et resera nutu candida templa tuo.
Prospera lux oritur ; linguisque animisque favete ;
Nunc dicenda bono sunt bona verba die.
Lite vacent aures, insanaque protinus absint
Jurgia ; differ opus, livida turba, tuum.
Cernis odoratis ut luceat ignibus aether,
Et sonet accensis spica Cilissa focis ?
Flamma nitore suo templorum verberat aurum,
Et tremulum summa spargit in aede jubar.

Vestibus intactis Tarpeias itur in arces,
Et populus festo concolor ipse suo est.
Jamque novi praeeunt fasces, nova purpura fulget,
Et nova conspicuum pondera sentit ebur.
Colla rudes operum praebent ferienda juvenci,
Quos aluit campis herba Falisca suis.
Juppiter, arce sua cum totum spectat in orbem,
Nil nisi Romanum quod tueatur habet.
Salve, laeta dies, meliorque revertere semper,
A populo rerum digna potente coli.

Quem tamen esse deum te dicam, Jane biformis?
Nam tibi par nullum Graecia numen habet.
Ede simul causam cur de caelestibus unus
Sitque quod a tergo sitque quod ante vides.
Haec ego cum sumptis agitarem mente tabellis,
Lucidior visa est, quam fuit ante, domus.
Tum sacer ancipiti mirandus imagine Janus
Bina repens oculis obtulit ora meis.
Extimui, sensique metu riguisse capillos,
Et gelidum subito frigore pectus erat.
Ille, tenens dextra baculum clavemque sinistra,
Edidit hos nobis ore priore sonos:
Disce, metu posito, vates operose dierum,
Quod petis, et voces percipe mente meas.
Me Chaos antiqui, nam sum res prisca, vocabant.
Aspice, quam longi temporis acta canam.
Lucidus hic aër et quae tria corpora restant,
Ignis, aquae, tellus, unus acervus erant.
Ut semel haec rerum secessit lite suarum,

vestis = Greek [illegible]
Consuls are
emblems of the 12 lictors,
toga praetexta, sella curulis
Scipio [illegible]

Inque novas abiit massa soluta domos,
Altum flamma petit ; propior locus aëra cepit ;
Sederunt medio terra fretumque solo.
Tunc ego, qui fueram globus et sine imagine moles,
In faciem redii dignaque membra deo.
Nunc quoque, confusae quondam nota parva figurae,
Ante quod est in me postque videtur idem.
Accipe quaesitae quae causa sit altera formae,
Hanc simul ut noris officiumque meum.
Quidquid ubique vides, caelum, mare, nubila, terras,
Omnia sunt nostra clausa patentque manu.
Me penes est unum vasti custodia mundi,
Et jus vertendi cardinis omne meum est.
Cum libuit Pacem placidis emittere tectis,
Libera perpetuas ambulat illa vias.
Sanguine letifero totus miscebitur orbis,
Ni teneant rigidae condita bella serae.
Praesideo foribus caeli cum mitibus Horis ;
It, redit officio Juppiter ipse meo.
Inde vocor Janus : cui cum Cereale sacerdos
ponit libum farraque mixta sale,
Nomina ridebis : modo namque Patulcius idem,
Et modo sacrifico Clusius ore vocor.
Scilicet alterno voluit rudis illa vetustas
Nomine diversus significare vices.
Vis mea narrata est : causam nunc disce figurae ;
Jam tamen hanc aliqua tu quoque parte vides.
Omnis habet geminas hinc atque hinc janua frontes,
E quibus haec populum spectat, at illa Larem.
Utque sedens vester primi prope limina tecti

Janitor egressus introitusque videt ;
Sic ego prospicio, caelestis janitor aulae,
Eoas partes Hesperiasque simul.
Ora vides Hecates in tres vergentia partes,
Servet ut in ternas compita secta vias ;
Et mihi, ne flexu cervicis tempora perdam,
Cernere non moto corpore bina licet.
Dixerat, et vultu, si plura requirere vellem,
Difficilem mihi se non fore fassus erat.
Sumpsi animum, gratesque deo non territus egi,
Verbaque sum spectans pauca locutus humum :
Dic, age, frigoribus quare novus incipit annus,
Qui melius per ver incipiendus erat ?
Omnia tunc florent, tunc est nova temporis aetas,
Et nova de gravido palmite gemma tumet,
Et modo formatis operitur frondibus arbos,
Prodit et in summum seminis herba solum,
Et tepidum volucres concentibus aëra mulcent,
Ludit et in pratis luxuriatque pecus.
Tum blandi soles, ignotaque prodit hirundo,
Et luteum celsa sub trabe figit opus ;
Tum patitur cultus ager et renovatur aratro ;
Haec anni novitas jure vocanda fuit.
Quaesieram multis : non multis ille moratus
Contulit in versus sic sua verba duos :
Bruma novi prima est veterisque novissima solis ;
Principium capiunt Phoebus et annus idem.
Post ea mirabar, cur non sine litibus esset
Prima dies. Causam percipe, Janus ait.
Tempora commisi nascentia rebus agendis,

Totus ab auspicio ne foret annus iners.
Quisque suas artes ob idem delĭbat agendo,
Nec plus quam solitum testificatur opus.
Mox ego : Cur, quamvis aliorum numina placem,
Jane, tibi primum tura merumque fero ?
Ut possis aditum per me, qui limina servo,
Ad quoscumque voles, inquit, habere deos.
At cur laeta tuis dicuntur verba Kalendis,
Et damus alternas accipimusque preces ?
Tum deus incumbens baculo, quem dextra gerebat,
Omina principiis, inquit, inesse solent.
Ad primam vocem timidas advertitis aures,
Et visam primum consulit augur avem.
Templa patent auresque deum, nec lingua caducas
Concipit ulla preces, dictaque pondus habent.
Desierat Janus ; nec longa silentia feci,
Sed tetigi verbis ultima verba meis :
Quid vult palma sibi rugosaque carica, dixi,
Et data sub niveo candida mella cado ?
Omen, ait, causa est, ut res sapor ille sequatur,
Et peragat coeptum dulcis ut annus iter.
Dulcia cur dentur video ; stipis adjice causam,
Pars mihi de festo nc labet ulla tuo.
Risit, et, O quam te fallunt tua saecula, dixit,
Qui stipe mel sumpta dulcius esse putes !
Vix ego Saturno quemquam regnante videbam,
Cujus non animo dulcia lucra forent.
Tempore crevit amor, qui nunc est summus, habendi;
Vix ultra quo jam progrediatur habet.
Pluris opes nunc sunt quam prisci temporis annis,

Dum populus pauper, dum nova Roma fuit,
Dum casa Martigenam capiebat parva Quirinum,
Et dabat exiguum fluminis ulva torum.
Juppiter angusta vix totus stabat in aede,
Inque Jovis dextra fictile fulmen erat.
Frondibus ornabant, quae nunc Capitolia gemmis.
Pascebatque suas ipse senator oves ;
Nec pudor in stipula placidam cepisse quietem,
Et foenum capiti supposuisse fuit.
Jura dabat populis posito modo praetor aratro,
Et levis argenti lamina crimen erat.
At postquam fortuna loci caput extulit hujus,
Et tetigit summos vertice Roma deos ;
Creverunt et opes et opum furiosa cupido,
Et cum possideant plurima plura petunt.
Quaerere ut absumant, absumpta requirere certant ;
Atque ipsae vitiis sunt alimenta vices.
Sic, quibus intumuit suffusa venter ab unda,
Quo plus sunt potae, plus sitiuntur aquae,
In pretio pretium nunc est ; dat census honores,
Census amicitias ; pauper ubique jacet.
Tu tamen auspicium si sit stipis utile quaeris,
Curque juvent nostras aera vetusta manus.
Aera dabant olim ; melius nunc omen in auro est,
Victaque concessit prisca moneta novae.
Nos quoque templa juvant, quamvis antiqua probemus,
Aurea ; majestas convenit ista deo.
Laudamus veteres sed nostris utimur annis ;
Mos tamen est aeque dignus uterque coli.
Finierat monitus ; placidis ita rursus, ut ante,

Clavigerum verbis alloquor ipse deum :
Multa quidem didici : sed cur navalis in aere
Altera signata est, altera forma biceps ?
Noscere me duplici posses in imagine, dixit,
Ni vetus ipsa dies extenuaret opus.
Causa ratis superest : Tuscum rate venit in amnem
Ante pererrato falcifer orbe deus.
Hac ego Saturnum memini tellure receptum ;
Caelitibus regnis ab Jove pulsus erat.
Inde diu genti mansit Saturnia nomen ;
Dicta quoque est Latium terra latente deo.
At bona posteritas puppim formavit in aere,
Hospitis adventum testificata dei.
Ipse solum colui, cujus placidissima laevum
Radit arenosi Tibridis unda latus.
Hic, ubi nunc Roma est, incaedua silva virebat,
Tantaque res paucis pascua bubus erat.
Arx mea collis erat, quem cultrix nomine nostro
Nuncupat haec aetas, Janiculumque vocat.
Tunc ego regnabam, patiens cum terra deorum
Esset, et humanis numina mixta locis.
Nondum Justitiam facinus mortale fugarat :
Ultima de superis illa reliquit humum.
Proque metu populum sine vi pudor ipse regebat ;
Nullus erat justis reddere jura labor ;
Nil mihi cum bello, pacem postesque tuebar :
Et clavem ostendens, Haec, ait, arma gero.
Presserat ora deus : tunc sic ego nostra resolvo,
Voce mea voces eliciente dei :
Cum tot sint Jani, cur stas sacratus in uno,

Hic ubi juncta foris templa duobus habes?
Ille manu mulcens propexam ad pectora barbam,
Protinus Oebalii rettulit arma Tati,
Utque levis custos armillis capta Sabinis
Ad summae tacitos duxerit arcis iter.
Inde, velut nunc est, per quem descenditis, inquit,
Arduus in valles et fora clivus erat.
Et jam contigerant portam, Saturnia cujus
Dempserat oppositas insidiosa seras.
Cum tanto veritus committere numine pugnam
Ipse meae movi callidus artis opus,
Oraque, qua pollens ope sum, fontana reclusi,
Sumque repentinas ejaculatus aquas.
Ante tamen madidis subjeci sulfura venis,
Clauderet ut Tatio fervidus humor iter.
Cujus ut utilitas pulsis percepta Sabinis,
Quae fuerat tuto reddita forma loco est.
Ara mihi posita est parvo conjuncta sacello:
Haec adolet flammis cum strue farra suis.
At cur pace lates, motisque recluderis armis?
Nec mora, quaesiti reddita causa mihi est.
Ut populo reditus pateant ad bella profecto,
Tota patet dempta janua nostra sera.
Pace fores obdo, ne qua discedere possit:
Caesareoque diu nomine clausus ero.
Dixit, et attollens oculos diversa tuentes
Aspexit toto quidquid in orbe fuit.
Pax erat, et vestri, Germanice, causa triumphi
Tradiderat famulas jam tibi Rhenus aquas.
Jane, face aeternos pacem pacisque ministros,
Neve suum, praesta, deserat auctor opus.

Quod tamen ex ipsis licuit mihi discere fastis :
  Sacravere patres hoc duo templa die.
Accepit Phoebo nymphaque Coronide natum
  Insula, dividua quam premit amnis aqua.
Juppiter in parte est ; cepit locus unus utrumque,
  Junctaque sunt magno templa nepotis avo.

Quis vetat et stellas, ut quaeque oriturque caditque,
  Dicere ? promissi pars fuit ista mei.
Felices animae, quibus haec cognoscere primis
  Inque domos superas scandere cura fuit.
Credibile est illos pariter vitiisque focisque
  Altius humanis exseruisse caput.
Non Venus et vinum sublimia pectora fregit,
  Officiumve fori, militiaeve labor.
Nec levis ambitio, perfusaque gloria fuco,
  Magnarumve fames sollicitavit opum.
Admovere oculis distantia sidera nostris,
  Aetheraque ingenio supposuere suo.
Sic petitur caelum, non ut ferat Ossan Olympus,
  Summaque Peliacus sidera tangat apex.
Nos quoque sub ducibus caelum metabimur illis,
  Ponemusque suos ad vaga signa dies.

III. NON. 3RD.

Ergo ubi nox aderit venturis tertia Nonis,
  Sparsaque caelesti rore madebit humus,
Octipedis frustra quaerentur brachia Cancri ;
  Praeceps occiduas ille subivat aquas.

NON. 5TH.

Institerint Nonae : missi tibi nubibus atris

Signa dabunt imbres exoriente Lyra.

V. ID. 5TH.

Quattuor adde dies ductos ex ordine Nonis,
Janus Agonali luce piandus erit.
Nominis esse potest succinctus causa minister,
Hostia caelitibus quo feriente cadit ;
Qui calido strictos tincturus sanguine cultros,
Semper Agone ? rogat ; nec nisi jussus agit.
Pars, quia non veniant pecudes sed agantur, ab actu
Nomen Agonalem credit habere diem.
Pars putat hoc festum priscis Agnalia dictum.
Una sit ut proprio littera dempta loco.
An, quia praevisos in aqua timet hostia cultros,
A pecoris lux est ista notata metu ?
Fas etiam fieri solitis aetate priorum
Nomina de ludis Graia tulisse diem.
Et pecus antiquus dicebat Agonia sermo :
Veraque judicio est ultima causa meo.
Utque ea nunc certa est, ita Rex placare Sacrorum
Numina lanigerae conjuge debit ovis.
Victima quae dextra cecidit victrice vocatur ;
Hostibus a domitis *hostia* nomen habet.

Ante, deos homini quod conciliare valeret,
Far erat et puri lucida mica salis.
Nondum pertulerat lacrimatas cortice myrrhas
Acta per aequoreas hospita navis aquas ;
Tura nec Euphrates, nec miserat India costum,
Nec fuerant rubri cognita fila croci.
Ara dabat fumos, herbis contenta Sabinis,

Et non exiguo laurus adusta sono.
Si quis erat factis prati de flore coronis
Qui posset violas addere, dives erat.
Hic, qui nunc aperit percussi viscera tauri,
In sacris nullum culter habebat opus.
Prima Ceres avidae gavisa est sanguine porcae,
Ulta suas merita caede nocentis opes.
Nam sata vere novo teneris lactentia succis
Eruta setigerae comperit ore suis.
Sus dederat poenas : exemplo territus hujus
Palmite debueras abstinuisse caper.
Quem spectans aliquis dentes in vite prementem
Talia non tacito dicta dolore dedit ;
Rode, caper, vitem ; tamen hinc, cum stabis ad aram,
In tua quod spargi cornua possit erit.
Verba fides sequitur ; noxae tibi deditus hostis
Spargitur affuso cornua, Bacche, mero.
Culpa sui nocuit : nocuit quoque culpa capellae :
Quid bos, quid placidae commeruistis oves ?
Flebat Aristaeus, quod apes cum stirpe necatas
Viderat inceptos destituisse favos.
Caerula quem genitrix aegre solata dolentem
Addidit haec dictis ultima verba suis :
Siste, puer, lacrimas : Proteus tua damna levabit,
Quoque modo repares quae periere dabit.
Decipiat ne te versis tamen ille figuris,
Impediant geminas vincula firma manus.
Pervenit ad vatem juvenis, resolutaque somno
Alligat aequorei brachia capta senis.
Ille sua faciem transformis adulterat arte ;

Mox domitus vinclis in sua membra redit,
Oraque caerulea tollens rorantia barba,
Qua, dixit, repares arte requiris apes ?
Obrue mactati corpus tellure juvenci ;
Quod petis a nobis, obrutus ille dabit.
Jussa facit pastor ; fervent examina putri
De bove ; mille animas una necata dedit.
Pascit ovem pratum ; verbenas improba carpsit
Quas pia dis ruris ferre solebat anus.
Quid tuti superest, animam cum ponat in aris
Lanigerumque pecus ruricolaeque boves ?
Placat equo Persis radiis Hyperiona cinctum,
Ne detur celeri victima tarda deo.
Quod semel est triplici pro virgine caesa Dianae,
Nunc quoque pro nulla virgine cerva datur.
Exta canum vidi Triviae libare Sapaeos
Et quicumque tuas accolit, Haeme, nives.
Caeditur et rigido custodi ruris asellus :
Causa pudenda quidem est, sed tamen apta deo.
Festa corymbiferi celebrabas Graecia Bacchi,
Tertia quae solito tempore bruma refert.
Di quoque cultores in idem venere Lyaei,
Et quicumque joci non alienus erat,
Panes et in venerem Satyrorum prono juventus,
Quaeque colunt amnes solaque rura deae.
Venerat et senior pando Silenus asello,
Quique rubro pavidas inguine terret aves.
Dulcia qui dignum nemus in convivia nacti
Gramine vestitis accubuere toris.
Vina dabat Liber ; tulerat sibi quisque coronam ;

Miscendas large rivus agebat aquas.
Naïades effusis aliae sine pectinis usu,
Pars aderant positis arte manuque comis.
Illa super suras tunicam collecta ministrat,
Altera dissuto pectus aperta sinu.
Exserit haec humerum, vestem trahit illa per herbas,
Impediunt teneros vincula nulla pedes.
Hinc aliae Satyris incendia mitia praebent ;
Pars tibi, qui pinu tempora nexa geris ;
Te quoque, inextinctae Silene libidinis, urunt :
Nequitia est, quae te non sinit esse senem.
At ruber hortorum deus et tutela Priapus
Omnibus ex illis Lotide captus erat.
Hanc cupit, hanc optat, solam suspirat in illam,
Signaque dat nutu, sollicitatque notis.
Fastus inest pulchris, sequiturque superbia formam ;
Irrisum vultu despicit illa suo.
Nox erat, et, vino somnum faciente, jacebant
Corpora diversis victa sopore locis.
Lotis in herbosa sub acernis ultima ramis,
Sicut erat lusu fessa, quievit humo.
Surgit amans, animamque tenens vestigia furtim
Suspenso digitis fert taciturna gradu.
Ut tetigit niveae secreta cubilia nymphae,
Ipsa sui flatus ne sonet aura cavet.
Et jam finitima corpus librabat in herba :
Illa tamen multi plena soporis erat.
Gaudet, et a pedibus tracto velamine vota
Ad sua felici coeperat ire via.
Ecce rudens rauco Sileni vector asellus

Intempestivos edidit ore sonos.
Territa consurgit nymphe, manibusque Priapum
Rejicit, et fugiens concitat omne nemus.
Morte dedit poenas auctor clamoris ; et haec est
Hellespontiaco victima grata deo.
Intactae fueratis aves, solatia ruris,
Assuetum silvis innocuumque genus,
Quae facitis nidos, et plumis ova fovetis.
Et facili dulces editis ore modos.
Sed nihil ista juvant, quia linguae crimen habetis,
Dique putant mentes vos aperire suas.
Nec tamen hoc falsum : nam, dis ut proxima quaeque,
Nunc penna veras, nunc datis ore notas.
Tuta diu volucrum proles tum denique caesa est.
Juveruntque deos indicis exta sui.
Ergo saepe, suo conjunx abducta marito,
Uritur Idaliis alba columba focis.
Nec defensa juvant Capitolia, quo minus anser
Det jecur in lances, Inachi lauta, tuas.
Nocte deae noctis cristatus caeditur ales,
Quod tepidum vigili provocat ore diem.

Interea Delphin clarum super aequora sidus
Tollitur, et patriis exserit ora vadis.
IV. ID. 10TH.
Postera lux hiemem medio discrimine signat,
Aequaque praeteritae quae superabit erit.
III. ID. 11TH.
Proxima prospiciet Tithono Aurora relicto
Arcadiae sacrum pontificale deae.

Te quoque lux eadem, Turni soror, aede recepit,
Hic ubi Virginea campus obitur aqua.
Unde petam causas horum moremque sacrorum?
Dirigat in medio quis mea vela freto?
Ipsa mone, quae nomen habes a carmine ductum,
Propositoque fave, ne tuus erret honos.
Orta prior luna, de se si creditur ipsi,
A magno tellus Arcade nomen habet.
Hic fuit Evander, qui, quamquam clarus utroque,
Nobilior sacrae sanguine matris erat,
Quae, simul aetherios animo conceperat ignes,
Ore dabat vero carmina plena dei.
Dixerat haec nato motus instare sibique,
Multaque praeterea, tempore nacta fidem.
Nam juvenis nimium vera cum matre fugatus
Deserit Arcadiam Parrhasiumque larem.
Cui genitrix flenti, Fortuna viriliter, inquit,
—Siste, precor, lacrimas—ista ferenda tibi est.
Sic erat in fatis, nec te tua culpa fugavit,
Sed deus; offenso pulsus es urbe deo.
Non meriti poenam pateris sed numinis iram;
Est aliquid magnis crimen abesse malis.
Conscia mens ut cuique sua est, ita concipit intra
Pectora pro facto spemque metumque suo.
Nec tamen ut primus maere mala talia passus;
Obruit ingentes ista procella viros.
Passus idem est Tyriis qui quondam pulsus ab oris
Cadmus in Aonia constitit exul humo.
Passus idem Tydeus, et idem Pagasaeus Iason,
Et quos praeterea longa referre mora est.

Omne solum forti patria est, ut piscibus aequor,
Ut volucri vacuo quidquid in orbe patet.
Nec fera tempestas toto tamen horret in anno,
Et tibe, crede mihi, tempora veris erunt.
Vocibus Evander firmata mente parentis
Nave secat fluctus, Hesperiamque tenet.
Jamque ratem doctae monitu Carmentis in amnem
Egerat, et Tuscis obvius ibat aquis.
Fluminis illa latus, cui sunt vada juncta Tarenti,
Aspicit et sparsas per loca sola casas.
Utque erat immissis puppim stetit ante capillis,
Continuitque manum torva regentis iter ;
Et procul in dextram tendens sua brachia ripam,
Pinea non sano ter pede texta ferit ;
Neve daret saltum properans insistere terrae,
Vix est Evandri vixque retenta manu.
Dique petitorum, dixit, salvete locorum,
Tuque novos caelo terra datura deos.
Fluminaque, et fontes quibus utitur hospita tellus,
Et nemorum silvae, Naïadumque chori,
Este bonis avibus visi natoque mihique,
Ripaque felici tacta sit ista pede !
Fallor? an hi fient ingentia moenia colles,
Juraque ab hac terra caetera terra petet ?
Montibus his olim totus promittitur orbis.
Quis tantum fati credat habere locum?
Et jam Dardaniae tangent haec litora pinus.
Hic quoque causa novi femina Martis erit.
Care nepos, Palla, funesta quid induis arma ?
Indue : non humili vindice caesus eris.

Victa tamen vinces, eversaque Troja resurges ;
Obruet hostiles ista ruina domos.
Urite victrices Neptunia Pergama flammae :
Num minus hic toto est altior orbe cinis ?
Jam pius Aeneas sacra, et sacra altera patrem,
Afferet : Iliacos excipe, Vesta, deos.
Tempus erit cum vos orbemque tuebitur idem,
Et fient ipso sacra colente deo ;
Et penes Augustos patriae tutela manebit.
Hanc fas imperii frena tenere domum.
Inde nepos natusque dei, licet ipse recuset,
Pondera caelesti mente paterna feret.
Utque ego perpetuis olim sacrabor in aris,
Sic Augusta novum Julia numen erit.
Talibus ut dictis nostros descendit in annos,
Substitit in medios praescia lingua sonos.
Puppibus egressus Latia stetit exul in herba.
Felix, exilium cui locus ille fuit !
Nec mora longa fuit ; stabant nova tecta, nec alter
Montibus Ausoniis Arcade major erat.

Ecce boves illuc Erytheïdas applicat heros
Emensus longi claviger orbis iter.
Dumque huic hospitium domus est Tegeaea, vagantur
Incustoditae lata per arva boves.
Mane erat : excussus somno Tirynthius hospes
De numero tauros sentit abesse duos.
Nulla videt quaerens taciti vestigia furti ;
Traxerat aversos Cacus in antra feros,

Cacus Aventinae timor atqua infamia silvae,
Non leve finitimis hospitibusque malum.
Dira viro facies, vires pro corpore, corpus
Grande : pater monstri Mulciber hujus erat.
Proque domo longis spelunca recessibus ingens,
Abdita, vix ipsis invenienda feris.
Ora super postes affixaque brachia pendent,
Squalidaque humanis ossibus albet humus.
Servata male parte boum Jove natus abibat ;
Mugitum rauco furta dedere sono.
Accipio revocamen, ait, vocemque secutus
Impia per silvas ultor ad antra venit.
Ille aditum fracti praestruxerat objice montis :
Vix juga movissent quinque bis illud opus.
Nititur hic humeris, caelum quoque sederat illis,
Et vastum motu collabefactat onus.
Quod simul evulsum est, fragor aethera terruit ipsum,
Ictaque subsedit pondere molis humus.
Prima movet Cacus collata proelia dextra,
Remque ferox saxis stipitibusque gerit.
Quis ubi nil agitur, patrias male fortis ad artes
Confugit, et flammas ore sonante vomit.
Quas quoties proflat, spirare Typhoëa credas,
Et rapidum Aetnaeo fulgur ab igne jaci.
Occupat Alcides, adductaque clava trinodis
Ter quater adversi sedit in ore viri.
Ille cadit, mixtosque vomit cum sanguine fumos,
Et lato moriens pectore plangit humum.
Immolat ex illis taurum tibi, Juppiter, unum
Victor, et Evandrum ruricolasque vocat ;

Constituitque sibi, quae Maxima dicitur, aram,
Hic ubi pars urbis de bove nomen habet.
Nec tacet Evandri mater prope tempus adesse,
Hercule quo tellus sit satis usa suo.
At felix vates, ut dis gratissima vixit,
Possidet hunc Jani sic dea mense diem.

IDUS. 13TH.

Ididus in magni castus Jovis aede sacerdos
Semimaris flammis viscera libat ovis ;
Redditaque est omnis populo provincia nostro,
Et tuus Augusto nomine dictus avus.
Perlege dispositas generosa per atria ceras ;
Contigerunt nulli nomina tanta viro.
Africa victorem de se vocat : alter Isauras,
Aut Cretum domitas testificatur opes :
Hunc Numidae faciunt, illum Messana superbum ;
Ille Numantina traxit ab urbe notam.
Et mortem et nomen Druso Germania fecit.
Me miserum, virtus quam brevis illa fuit !
Si petat a victis, tot sumat nomina Cæsar,
Quot numero gentes maximus orbis habet.
Ex uno quidam celebres, aut torquis ademptae,
Aut corvi titulos auxiliaris habent.
Magne, tuum nomen rerum mensura tuarum est ;
Sed qui te vicit, nomine major erat.
Nec gradus est ultra Fabios cognominis ullus ;
Illa domus meritis Maxima dicta suis.
Sed tamen humanis celebrantur honoribus omnes ;
Hic socium summo cum Jove nomen habet.
Sancta vocant *augusta* patres : *augusta* vocantur

Templa sacerdotum rite dicata manu.
Hujus et *augurium* dependet origine verbi,
Et quodcumque sua Juppiter *auget* ope.
Augeat imperium nostri ducis, augeat annos;
Protegat et vestras querna corona fores.
Auspicibusque deis tanti cognominis heres
Omine suscipiat, quo pater, orbis onus.

XVIII. KAL. 15TH.

Respiciet Titan actas ubi tertius Idus,
Fient Parrhasiae sacra relata deae.
Nam prius Ausonias matres carpenta vehebant:
Haec quoque ab Evandri dicta parente reor:
Mox honor eripitur, Matronaque destinat omnis
Ingratos nulla prole novare viros;
Neve daret partus, ictu temeraria caeco
Visceribus crescens excutiebat onus.
Corripuisse patres ausas immitia nuptas,
Jus tamen exemptum restituisse, ferunt.
Binaque nunc pariter Tegeaeae sacra parenti
Pro pueris fieri virginibusque jubent.
Scortea non illi fas est inferre sacello,
Ne violent puros exanimata focos.
Si quis amas veteres ritus, assiste precanti;
Nomina percipies non tibi nota prius.
Porrima placantur Postvertaque, sive sorores,
Sive fugae comites, Maenali diva, tuae.
Altera quod porro fuerat, cecinisse putatur:
Altera venturum postmodo quidquid erat.

XVII. KAL. 16TH.

Candida, te niveo posuit lux proxima templo

Qua fert sublimes alta Moneta gradus.
Nunc bene prospicies Latiam, Concordia, turbam ;
Nunc te sacratae restituere manus.
Furius antiquam populi superator Etrusci
Voverat, et voti solverat ante fidem.
Causa, quod a patribus sumptis secesserat armis
Vulgus, et ipsa suas Roma timebat opes.
Causa recens melior : passos Germania crines
Porrigit auspiciis, dux venerande, tuis.
Inde triumphatae libasti munera gentis,
Templaque fecisti, quam colis ipse, deae.
Haec tua constituit Genitrix et rebus et ara,
Sola toro magni digna reperta Jovis.

XVI. KAL. 17TH.

Haec ubi transierint, Capricorno, Phoebe, relicto
Per juvenis curres signa gerentis aquam.

X. KAL. 23RD.

Septimus hinc Oriens cum se demiserit undis,
Fulgebit toto jam Lyra nulla polo.

IX. KAL. 24TH.

Sidere ab hoc ignis venienti nocte, Leonis
Qui micat in medio pectore, mersus erit.

Ter quater evolvi signantes tempora fastos,
Nec Sementina est ulla reperta dies :
Cum mihi, sensit enim, Lux haec indicitur, inquit
Musa : quid a fastis non stata sacra petis ?
Utque dies incerta sacri, sic tempora certa,
Seminibus jactis est ubi fetus ager.
State coronati plenum ad praesepe juvenci ;
Cum tepido vestrum vere redibit opus.

Rusticus emeritum palo suspendat aratrum ;
Omne reformidat frigida vulnus humus.
Villice, da requiem terrae, semente peracta,
Da requiem, terram qui coluere, viris ;
Pagus agat festum ; pagum lustrate, coloni,
Et date paganis annua liba focis.
Placentur matres frugum, Tellusque Ceresque,
Farre suo gravidae visceribusque suis.
Officium commune Ceres et Terra tuentur ;
Haec praebet causam frugibus, illa locum.
Consortes operum, per quas correcta vetustas,
Quernaque glans victa est utiliore cibo,
Frugibus immensis avidos satiate colonos,
Ut capiant cultus praemia digna sui.
Vos date perpetuos teneris sementibus auctus,
Nec nova per gelidas herba sit usta nives.
Cum serimus, caelum ventis aperite serenis ;
Cum latet, aetheria spargite semen aqua ;
Neve graves cultis Cerealia rura, cavete,
Agmine laesuro depopulentur aves.
Vos quoque, formicae, subjectis parcite granis ;
Post messem praedae copia major erit.
Interea crescat scabrae robiginis expers,
Nec vitio caeli palleat ulla seges,
Et neque deficiat macie, neque pinguior aequo
Divitiis pereat luxuriosa suis ;
Et careant loliis oculos vitiantibus agri,
Nec sterilis culto surgat avena solo.
Triticeos fetus, passuraque farra bis ignem,
Hordeaque ingenti fenore reddat ager.—
Haec ego pro vobis, haec vos optate coloni,

Efficiatque ratas utraque diva preces.
Bella diu tenuere viros, erat aptior ensis
Vomere, cedebat taurus arator equo ;
Sarcula cessabant, versique in pila ligones,
Factaque de rastri pondere cassis erat.
Gratia dis domuique tuae ! religata catenis
Jam pridem vestro sub pede bella jacent.
Sub juga bos veniat, sub terras semen aratas :
Pax Cererem nutrit, pacis alumna Ceres.

VI. KAL. 27TH.

At quae venturas praecedit sexta Kalendas,
Hac sunt Ledaeis templa dicata deis.
Fratribus illa deis fratres de gente deorum
Circa Juturnae composuere lacus.

III. KAL. 30TH.

Ipsum nos carmen deducit Pacis ad aram.
Haec erit a mensis fine secunda dies.
Frondibus Actiacis comptos redimita capillos
Pax ades, et toto mitis in orbe mane.
Dum desint hostis, desit quoque causa triumphi ;
Tu ducibus bello gloria major eris.
Sola gerat miles, quibus arma coërceat, arma,
Canteturque fera nil nisi pompa tuba.
Horreat Aeneadas et primus et ultimus orbis ;
Si qua parum Romam terra timebat, amet.
Tura, sacerdotes, Pacalibus addite flammis,
Albaque perfusa victima fronte cadat ;
Utque domus, quae praestat eam, cum pace perennet
Ad pia propensos vota rogate deos.
Sed jam prima mei pars est exacta laboris,
Cumque suo finem mense libellus habet.

NOTES.

1. *Tempora*] Under this general term the poet includes not only the months and their divisions, but the different kinds of days, festivals, half-holidays and those for ordinary business. *Causae* are the reasons or grounds on which the distinctions were established. It is probable that the word has reference to the *Αἴτια* of Callimachus, a lost epic poem, explanatory of the ancient Greek legends whence Propertius avowedly borrowed the idea which Ovid has more fully developed in his *Fasti*. The last book of Propertius, containing some portions of a metrical history of Rome, is clearly the model on which our poet composed the present work. In Prop. v. (iv.) 10. 1, we have 'nunc Jovis incipiam *causas* aperire Feretri.'—*signa*. This implies that astronomical observations will be interwoven with the historical narratives (inf. 295), so that the work may be at once useful and amusing. This part of the poet's information, which is occasionally inaccurate, was derived from a contemporary grammarian and friend, Clodius Tuscus. He is mentioned as *Tuscus* in Epist. ex Pont. iv. 16. 20 ; and an account of his treatise on the risings and settings of the stars, a Greek translation of which was first published in 1823, is given by Merkel, Praef. p. lxvi. seqq. A

specimen of a practical Roman calendar for the whole year, compiled from authentic data, will be found in the Dictionary of Antiquities, p. 183. The Fasti of Ovid embodies the notices of festivals, etc., in precisely the same way, but enlarges on the circumstances, so as to verify the opening words *tempora cum causis.*

3. *Cæsar Germanice*] This was the son of Drusus, and the adopted son of Tiberius, who is called *pater* in ver. 10, as Augustus is *avus*, Tiberius being step-son of the latter, and adopted by him. His history forms a prominent part in the early books of the Annals of Tacitus. The first twenty-six verses are a formal dedication of the poem to Germanicus, and must be regarded as a postcript, with the exception, as Merkel thinks (praefat. p. cclxvi.), of ver. 1, 2. 7, 8. 13, 14, which perhaps formed the original commencement, written between the years 753—755. The object of the new dedication, which was made shortly after the death of Augustus in 767 (see inf. 63), was probably to induce Tiberius, on the intercession of Germanicus, to recall the poet from his exile. We know from Trist. ii. 551, that the work was at first inscribed to Augustus :—

> 'Idque tuo nuper scriptum sub nomine Cæsar,
> Et tibi sacratum sors mea rupit opus.'

It was therefore laid aside unfinished at the time of his banishment in 762, though he seems to have completed the first draught or outline of the twelve books. See on vi. 812. Afterwards he resumed it, intending a revision; but he only lived to remodel the first

book. He died, it is thought, at the close of the year 770. Merkel has treated the question of the *cura prima et secunda* with great care and at considerable length, and concludes that in all but the first book Augustus and not Tiberius is alluded to ; in a word, that with the exception of four verses inserted in iv. 81—84, they were not touched by the author after 762, A.U.C.

6. *numine dexter ades*] A mere metrical expression for *fave* or *annue*. *Officium* (for *opificium*) is properly the personal service of a client to his patron, as in attending him in public : hence 'a compliment' of any kind. Some MSS. and edd. give *officii*, and *in tibi devoto munere*.

7. *recognosces*] 'You shall go over again,' *retractabis*. Inf. iv. 4. 18, 'plura recognosces : pauca docendus eris.' Germanicus, as a literary man, is presumed to be already acquainted with the facts which are now presented, as it were, in a new dress. The *prisci annales* probably refer not only to the writings of Ennius and Fabius Pictor, but to the yearly state records or chronicles properly so called, and to the books of the Pontifices, *indigitamenta*, containing lists of the gods, and instructions as to their worship. To such records *eruta* is obviously applicable, as they were not likely to be generally known, or even generally accessible.

9. *domestica vobis*] Instituted by or in honour of your own gens, the Julian (by adoption). Those days are especially meant in which the name of Augustus

occurred in the calendar, i. e. *feriae* in commemoration of his exploits. Hor. Od. iv. 14. 4.

11. *signantia*] Like *notata*, ver. 8, this refers to the marks made in the Fasti against holidays. See on iii. 429.—*pictos.* They were distinguished by red letters, a custom which has been continued through the MSS. of the middle ages almost to the present day, as in the instance of 'rubrics' from *rubrica.* Juvenal has 'rubrae majorum leges,' xiv. 191 ; and Martial twice uses the term 'purpurei fasti,' xi. 4. 5, and xii. 26. 5. The Drusus here mentioned was the son of Tiberius.—*feres* means that hereafter they will obtain the same honours (*praemia*) in the Roman Calendar which their seniors have already secured.—*ferre* is not unfrequently used for *consequi.*

13. *aras*] 'Templa aedificata et restaurata,' e. g. that of the Palatine Apollo. See Sueton. Oct, § 29. Infra ii. 63.

17. *da mihi—vires*] "Be propitious to me, [and] thou wilt give [lit. have given] me strength for my song."

19. *movetur*] This is usually explained 'commovetur,' 'tremit.' But the ellipse of *metu*, to be supplied from ver. 16, is harsh, and unlike the generally easy style of Ovid. Rather, 'is put forth,' *emittitur.* Inf. iii. 11, 'quid enim vetat inde moveri ?' i. e. carmen ; iv. 820, 'inde movetur opus.' Her. xvi. 78, 'hanc' esse ut scires, unde movetur amor.' Virg. Aen. vii. 641, 'pandite nunc Helicona deae cantusque movete. The fulsome adulation of comparing Germanicus to

Apollo need not surprise any one acquainted with the poetry of the Augustan age.

20. *Clario deo*] Apollo. From Claros, a town in Ionia, with a temple sacred to Apollo.

21. *sensimus*] 'We (the Romans generally) are well aware.' Keightley limits the sense too closely: 'I have heard of,' as Ovid was in exile.—*pro trepidis reis.* The Romans had a feeling, in which we do not now share, that nothing was more honourable than to devote time and talents to the defence of culprits. Gierig compares Hor. Od. ii. 1. 13, where Pollio is called 'insigne maestis praesidium reis.' Like the Greeks, they were very soft-hearted in this matter; but it arose from the unjust accusations, *calumniae* or *συκοφαντίαι*, so often brought by the powerful against the weak and defenceless, and was a natural result of the jealousies between plebs and populus.—*tulit*, sc. facundia tua.

23. *ad nostras artes*] Poetry as distinct from eloquence. Sueton. Calig. § 3, 'Omnes Germanico corporis animique virtutes, et quantas nemini cuiquam, contigisse satis constat: formam et fortitudinem egregiam, ingenium in utroque eloquentiae doctrinaeque genere praecellens.—Oravit causas etiam triumphalis; atque inter cetera studiorum monumenta reliquit et comoedias Graecas,' In Epist. ex Pont. ii. 5. 49—56. Ovid speaks of Germanicus's eloquence in exaggerated terms:

> 'Mox ubi pulsa mora est, atque os coeleste solutum,
> Hoc Superos jures more solere loqui,' &c.

Tacitus, who is more to be relied on, merely says, Ann. ii. 73, 'Clementia, temperantia, ceteris bonis artibus praestitit.' He translated the Phaenomena of Aratus, parts of which version are still extant.

25. Of the two readings of this passage, 'scilicet ut fas est,' and 'si licet et fas est,' the latter seems to give the better sense. The poet apologises for preferring a request which he pretends to fear may be thought derogatory to so high a dignity. We may perhaps understand it thus : 'Si licet mihi rogare, et si fas est tibi concedere roganti.' *Fas* is used with reference to the *numen* of Germanicus. The former reading is preferred by Merkel. Keightley says, '*scilicet*, therefore. The use of *scilicet* in this sense is very rare.' Nothing but undoubted examples would make such a sense credible.

26. *auspicio*] Another reading is *auspice te.* There is a sort of play on *felix annus eat*, which in fact is meant to refer to the poem only ; but the success and prosperity of the current year are also implied. See inf. 168, where *auspicium* is 'the opening day.' Here he only means the patronage of Germanicus. On the question of his consulship, see inf. 63.

27.] Whatever opinions may exist on the old cyclic or ten-month Roman year, it is an acknowledged fiction to attribute it to Romulus. See inf. iii. 75. It seems to have been adopted either from the people of Alba or Etruria, and may even have co-existed, as a sacred division of time, with a civil year of twelve months ; or there may have been a want of uniformity

resulting from the mixed nature of the early Roman population. It is difficult to explain the numerical terms which we still employ, viz. : September to December, except on the theory that, like the Greek Prytanies, there were in actual use *ten* divisions of the year. Instances have been adduced of treaties which seem to have been reckoned by ten-month years, such years amounting to 304 days each. But in the case of the Veientian treaty, made with Rome in 280 for forty years, and either concluded or broken in 317, Dr. Arnold (Hist of Rome, i. p. 384) inclines to the latter view against Niebuhr, who maintains that the years were cyclic years of ten months ; so that this instance proves nothing. See also *ibid.* p. 388. One thing at least seems certain, that the year must always be regulated by, or more or less accurately adjusted to, the recurrence of certain seasons, so as to be of the same length into whatever parts it is arbitrarily divided. Hence ten lunar months could not possibly constitute a year in themselves. If they were made up by intercalating, it seems likely enough that the intercalated days afterwards became two new months with regular names like the rest, January taking the precedence of all, because Janus was the god of opening (ii. 51). See inf. on iii. 121, and the Dictionary of Antiquities, *art.* Calendar, where this intricate subject is fully discussed.

29. *noras*] For *noveras*—'thou knewest.'

31. *quae moverit*] Keightley says that this and the following *tueatur* are potential. He means, perhaps, to translate, 'there is a reason which may have moved

him.' *Moverit* belongs in fact to the idiom *est qui faciat, sunt qui dicant*, &c., the only difference being that the action here is one of mixed time, 'there are reasons which moved him,' for 'habuit rationes quibus moveretur;' while in the next verse it changes to the 'praesens historicum.'

32. *erroremque—habet.*] 'He has grounds whereon to defend his mistake.'

35. *per totidem domo.*] 'For so many months from the funeral of her husband, does the wife keep the sad signs of mourning in her widowed home.'

37. *haec vidit*] 'Haec respexit,' 'non putavit negligenda.'—*trabeati.* The origin of the striped toga so called was traditionally assigned to Romulus, who was said to have appeared in it after he had been taken up to heaven. See ii. 502; vi. 375—*annua jura* bears an unusual sense, which however is determined by the context, 'leges ad anni tempora pertinentes.'—*jura dare* is properly 'to legislate;' *jus dare* to decide causes.' Inf. 207. 252.

39. *Veneris*] As if from Aphrodite, the Greek goddess, with whom Venus was identified. April is usually derived from *aperire;* the month in which buds and flowers open.

40.] As Romulus was descended from Aeneas through Ilia or Silvia (iv. 55), he referred his origin to Venus as the author of his race, but to Mars directly as his father.

41. *senibus*] Maius was fancifully derived *a majoribus*, as Junius *a junioribus*. See v. 73; vi. 88.—*turba*

as the Greeks use *οχλος*, when things or persons of secondary importance are spoken of collectively.—*numero;* as *September* from *septem*, *October* from *octo*, &c.

43. *avitas umbras*] The shades of his ancestors, which were pacified by *februa*.

45—49. *ne ignores—neu—putaris*] 'But that you (the reader) may not be ignorant,—nor suppose,' &c., (you are to observe that,) &c. Keightley is surely wrong here: 'Do not then be ignorant, for,' &c., adding, '*tamen* is merely emphatic, like the Italian *pure*.' The word is sometimes used elliptically, and requires something to be supplied before it; but there is no reason to doubt that it always bears its proper meaning. See inf. 447. 495.—*jura* means the lawfulness of doing this or that on particular days.—*idem officii* is like 'soporis idem,' ii. 334; 'turbae idem,' v. 110. It follows the analogy of *nihil*, *multum*, *parum*, &c.—On *variorum* see inf. 132.

46. *Lucifer*] The morning star. Here 'day.' In Greek *Φωσφόρος*.

47. *tria verba*] The technical words *do*, *dico*, *addico* used by the Praetor, viz. 'do bonorum possessionem, dico jus, addico id de quo ambigitur.' Those days on which the Praetor could sit for the transaction of ordinary business at the usual time were *fasti*, those on which there was no session were *nefasti*. The words are from *fas* and *fari*, which have a common root, found also in *φημί*. Varro, de Ling. Lat. vi. § 30, 'Contrarii horum vocantur dies *nefasti*, per quos dies

nefas fari praetorem: *do, dico, addico;* itaque non potest agi ; necesse enim aliquo eorum uti verbo, cum lege quid peragitur.' The Romans seem to have kept their *feriae* or holidays strictly ; and as usual when holidays accumulate, they greatly interfered with business, so that Augustus found it necessary to curtail them. Suet. Oct. § 32. Virgil speaks of certain works being lawfully done on festivals, Georg. i. 268, in terms which justify the conclusion that they were generally observed as strictly as our Sundays.

49. *putaris*] For putaveris, 2 sing. perf. subj. of puto, with force of pres. imperative.

50.] He speaks of half-holidays, *nefasti parte* or *nefasti priores*, in which only the morning was exempted from legal duties. There were also dies *intercisi*, which it is hard to reconcile with the statement in 51, 52. In these, according to Varro, L. L. vi. § 31, there was a legal interval of some hours between killing the victim and offering the exta : 'intercisi dies sunt per quos mane et vesperi est nefas, medio tempore inter hostiam caesam et exta porrecta fas.' See also *ib.* § 16, 'inter quojus exta caesa et porrecta Flamen primus vinum legit.' But Ovid says what is clearly different, 'in the afternoon, after the exta have been offered, business may proceed as usual.' Either then he omits all mention of the *intercisi*, or if he thought they were the same as *nefasti parte*, which is not improbable, he omits to state that business must stop at sunset ; perhaps because such was generally the custom on all days. Ovid was indebted to Varro for much of his

information, and it is difficult to believe that the discrepancy arose from ignorance. Merkel (p. xxxvii.) denies that *dies nefasti parte* and *intercisi* were the same. The former are marked in the old calendars NP; the latter EN (*endo* for *in*) which fact alone seems to indicate a distinction.

53. *septis*] He now speaks of the *dies comitiales*, or regular days for holding assemblies of the people. These are marked in the calendars with the letter C. These were not only *fasti*, fit for legal business, but for all ordinary duties whatever; whereas *nefasti dies* precluded only legal, but admitted of other affairs being done, either public or private (Merkel, p. xxxiii). The *septa* were the inclosures (temporary?) in the Campus Martius for the voting of the centuries. It appears that similar *septa*, for the Comitia Curiata, occupied a part of the forum which was famed for its fine shops (Martial, ix. 60; x. 80. 4.).

54. *nono ab orbe*] The nundinae (*novendinae*) or market-days; so called, like the *nones* of the month, which always fell eight days before the ides, from the principle of *inclusive* counting familiar to the Romans. To prevent the coincidence of *nonae* and *nundinae*, which they thought unlucky, a day was interpolated in some years. They seem also to have avoided beginning a new year with this day. In the old calendars the letters of the alphabet from A to H inclusive are prefixed to the days of the month, some one of which was the nundine letter for the whole year.

55. *Kalendas*] The goddess Juno, who in her Pel-

asgic character, was sometimes the earth, sometimes the moon, claimed as her own the first day of every month (*νουμηνία*), on which a sacrifice was offered to her by one of the subordinate pontiffs. On the ides Jupiter was similarly honoured; while the nones, being less important than either the new or the full moon, were not dedicated to any particular deity. The meaning of these terms may be given in Varro's words, L. L. vi. § 27: 'primi dies mensium nominati *Calendae* ab eo quod his diebus *calantur* [i.e. *καλοῦνται*] ejus mensis nonae a pontificibus, quintanae an septimanae sint futurae [i.e. fall on the 5th or the 7th], in Capitolio in Curia Calabra sic: dies te quinque calo, Juno Covella [i.e. luna cava, *κοίλη*], septem dies te calo, Juno Covella. *Nonae* appellatae aut quod ante diem nonum idus semper, aut quod ut novus annus calendae Januariae ab novo sole appellatae, novus mensis ab nova luna.' The former is evidently right. *Idus* is from an old verb *iduo* (whence *dividuus* and *divido*), because it fell on the middle of the month. Others however derived it *ἀπὸ τῆς εἴδους*, from the full moon. The Roman way of counting days prospectively is nothing more than our expression 'it wants so many days to the full moon,' or, 'to the holidays,' or 'so many miles to London.'

58*a*. *fallare*] Pres. subj. pass. of fallo.

58*b*. *Ater*] The day after the kalends, nones, and ides in every month was more than *nefastus*, it was *religiosus*, or 'unlucky,' and allowed of no public or state business of any sort. Hence the poet adds *ne*

fallare cave, mind you do not forget the precept or miss the count. Varro, L. L. vi. § 29, 'dies postridie Calendas, Nonas, Idus, appellati *atri* quod per eos dies novi inciperent.' Plutarch, Quaest. Rom. § 25, inquires why these three days in each month were *ἀνέξοδοι καὶ ἀνεκδήμητοι* (unfit for expeditions), and after assigning the above as a probable reason, concludes that they were regarded as sacred to the dead and the powers called *δαίμονες* (genii, ii. 545), like the second month after the commencement of the year. He also suggests that they wished to leave the interval of a whole day unemployed between a holiday and the resumption of ordinary business. The day after the kalends and nones was kept sacred, as Keightley remarks, on the analogy of the unlucky ides. The 'dies Alliensis,' or defeat by the Gauls at the Allia, July 16, 390 B. C., is mentioned by Varro, vi. § 32. Compare Ibis, 221, 'haec est in fastis cui dat gravis Allia nomen.' The belief in 'black days' is very ancient. Both Hesiod and Virgil treat of them ; and, like many other ancient superstitions, it remains to this day in the reluctance which sailors have to commence a voyage on a Friday. A difficulty arises from the fact that in the ancient calendars these days are generally marked F (fasti) ; which Merkel (p. xxxiii.) removes, or endeavours to remove, by the supposition that the rule was relaxed by Augustus, or that they were *publice religiosi*, i. e. unlucky for public business, though only marked as unfit for meetings of the Senate and Comitia, which did not take place on *dies fasti*.

60. *damna-tulit*] 'Sustained sad losses in adverse war.'

62. *erunt*] The sense is 'these remarks, though applicable to all the months alike, shall be made once for all,' and not repeated. He proceeds accordingly with the *series rerum*, an account of the festivals in their order.

63. *nuntiat annum*] Keightley thinks this was the year of his consulship 770 (771); but the dedication seems to have been made when Germanicus was going into the East in 770. His second consulship was entered when on that expedition, Tac. Ann. ii. 53. The poet would probably have been more definite in his allusions had Germanicus then been more than consul designatus: the point however seems not clearly determined. To the question, Who was Janus? it may be replied, that primarily and in his simplest attributes he was the sun, as Diana, or Jana, was the moon. Keightley says, 'a curious but accidental resemblance has been traced between him and the Hindoo Ganesa.' We may safely affirm that, whatever resemblance there may be, it is not accidental. The Pelasgi came from the confines of India, and brought with them a mixture of Persian and Hindoo customs, among which that of sun worship was conspicuous. See inf. 385; iv. 777. Now Plutarch, Quaest. Rom., § 22, states that Janus *τῷ μὲν γένει Ἕλλην ἐκ Περραιβίας ἦν*, and Æschylus, Suppl. 252, includes the Perrhaebi in the Pelasgian district. If Janus then was the sun, the whole passage which follows becomes at once intel-

ligible ; which it certainly is not if we regard him as 'an ancient king of Italy.' He is *anni origo ;* he was produced out of chaos (inf. 103) ; he opens and shuts the world by the alternations of his light, and governs the whole universe (118—120). He is united with the seasons in presiding over heaven (125), and his double face evidently arose from the notion that as the sun passed from east to west he showed his disc both behind and before at the same time, thus contemplating 'eoas partes hesperiasque simul' (140). Yet it does not appear that the poet was at all aware of his true character as the sun-god. All that he says about opening the year and the sky is in reference to *janua.* In fact, as in the similar case of Anna Perenna, the moon, iii. 523, we must conclude that as the relations between the numerous deities became more complex and their attributes enlarged, the original and simple meaning of the names was not only obscured, but often wholly lost.

66. *solus—vides*] 'Who alone of the gods above beholdest thine own back.'

67*a*. *ducibus*] Tiberius and Germanicus. *Dux* is not unfrequently used for *imperator*, i.e., princeps, inf. iv. 408. Here it refers more especially to the victory gained by the latter over the Germans in 769. See Tac. Ann. ii. 41 ; inf. 285.—*otia, agit*, as *agere vitam, aevum, ferias*, &c., and even *vere agere*, Georg. ii. 338. Cf. iv. 926.

67*b*. *quorum—agit*] 'By whose exertions the fruitful earth and sea enjoy secure tranquillity.'

70. *nutu tuo*] Janus bore a key as a symbol (ver. 99), whence *resera*, to which is added the notion of favour and good will. *Candida* probably alludes to the white togas of the people keeping holiday.

71. *linguisque—favete*] Cf. Hor. Carm. iii. 1. 2.

74. *livida turba*] 'Envious (or slanderous) crowd.' Some editions have *lingua*.

76*a*.] This expression, which is not an obvious one, was probably borrowed from Propertius, v. (iv.) 6, 74, 'terque lavet nostra spica Cilissa comas.' Inf. v. 318. Ibis, 202, 'quotve ferat, dicam, terra Cilissa crocos.' Saffron is meant, or the dried pistils of *crocus sativus*, imported from Corycus in Cilicia. When burnt on hot embers it makes a crackling noise, which was considered a good omen. Tibull. ii. 5, 81, 'laurus, io, bona signa dedit ; gaudete coloni.' Inf. 344 ; iv. 742.

76*b*. *Cilissa*] Fem. adj., 'Cilician,' belonging to Cilicia, in Asia Minor.

78. *summa in aede*] 'In the roof of the temple.'

79*a*. *intactis*] 'Clean,' newly scoured, and unstained by use since they left the hands of the fuller. So 'lilium not tactum,' Martial, v. 37. 6. *Vestis* is more commonly used of the tunic than the toga. See on vi. 623. New togas may also be meant, for these were frequently required in the city, though not in the country, where they were seldom worn. Martial x. 96. 11 :—

> 'Quatuor hic aestate togae pluresve teruntur :
> Auctumnis ibi me quatuor una tegit,'

i.e. in Spain.—*Tarpeias arces*, the temple of Jupiter Capitolinus.—*festo concolor*. *Dies atri* (58) were con-

trasted with *dies candidi*. They marked lucky days by a white score, or by setting by a white pebble as a memento. Martial, ix. 36. 1: 'Gaius hanc lucem gemma mihi Julius alba Signat.' *Ibid.* xii. 34, 5–8. Persius v. 108, 'illa prius creta, mox haec carbone notasti.'

79*b*. *itur*] 'They go,' lit. 'it is gone.' In French, *on va*.

81. *Jamque, &c.*] 'And now the procession is in sight, attending the new consul who is to be inaugurated this day.' The *nova purpura* is the trabea (37) worn by the consuls on solemn occasions, Virg. Aen. vii. 612.—*ebur*, 'sella curulis.' Virgil combines these two as badges of sovereignty in the speech of King Latinus, Aen. xi. 334, 'et sellam regni trabeamque insignia nostri.' In the consul it denoted the proregal authority.

83. *praebent ferienda*] 'Lend their necks to the blow.' For the restiveness of a victim at the altar was a bad omen. Tac. Hist. iii. 56, 'accessit dirum omen, perfugus altaribus taurus. disjecto sacrificii apparatu, longe nec ubi feriri hostias mos est confossus.'—*herba Falisco*. The district of Falerii, near the Clitumnus, was famed for a variety of white oxen. The Romans had a foolish notion that cattle and sheep changed their colour by drinking certain waters, Juven. xii. 13 and 42. This pentameter occurs also in Amor. iii. 13. 14, and ex Pont. iv. 4. 32. Most of the Roman poets occasionally repeat verses, either accidentally or after the example of Homer.

85, 86.] This distich has no direct connection with what precedes. It is added to express the grandeur and majesty of the spectacle.

87. *revertere*] Imperative of dep. *revertor.*

89. *Quem dicam*] This question has been answered on 63. The mention of Greece shows how completely the old Italian mythology had become identified with the Greek. 'Tell us who you are, *for* we find nothing like you in Greece.' The fact that the Greeks had no counterpart to Janus is remarkable, and the more so as the worship seems to have been Pelasgic.

93*a*. *agitarem mente*] He asked the question mentally, as he had his book in hand in the act of writing; not that he went prepared to take down *viva voce* notes.—*Lucidior.* A supernatural light was believed to attest the presence of a deity. Gierig refers to Aen. ii. 590, 'pura per noctem in luce refulsit, Alma parens confessa deam.'

93*b*. *haec ego—tabellis*] 'While I was dwelling in my mind on these things, having taken my writing-tablets.'

96. *repens*] Virgil has 'repens discordia' for *repentina.* The more common form is the ablative *repente.* Compare *sponte* from *spons* (Varronianus, p. 314), i. e. *expons.* It is said to be the participle of *ῥέπω*, meaning that which falls suddenly.

100. *ore priore*] 'His *front* mouth,' i. e. mihi obverso.

101. *dierum*] The genitive depends on *vates* rather than on *operose.* The phrase occurs again iii. 177.

103. *vocabant Chaos*] The name *Janus* was thought by some to be connected with *χαίνειν* 'to yawn.' It has been suggested by the present editor (Praef. ad Prom. Vinct. p. xx.) that it is connected with *ἰαίνειν*, 'to warm,' 'cheer.'

105. *restant*] 'Remain to complete the number of four elements.' By *ignis* the bright ether is meant, which is always to be distinguished from *aër*, the atmosphere. Lucret. v. 498, 'inde mare, inde aër, inde aether ignifer ipse.' Hence in 109, 'altum flamma petit.' Humboldt, Cosmos. vol. iii. p. 34: 'As the *elements* of the ancients signify not so much diversity, or even simplicity or indecomposibility of substance as *states of matter*, the idea of the upper ether (the fiery celestial atmosphere) had its root in the first and normal antitheses of "heavy" and "light," "under" and "upper," "earth" and "fire." Between these two extremes are two "middle elementary states;" water, more nearly akin to the heavy earth; and air, nearer to the light fire.' By this doctrine the meaning of 'propior locus,' sc. flammae, 'aëra cepit,' is made clear. Lucret. v. 458:

> 'ideo per rara foramina terrae
> Partibus erumpens primus se sustulit aether
> Ignifer, et multos secum levis abstulit ignes.'

Hence the notion of Prometheus bringing fire from heaven. The ether was the vast and inexhaustible magazine of that commodity, so essential to the life of man.

107. *ut semel—domos*] 'When once this mass fell

to pieces through the strife of its parts, and dissolving, went away into new dwellings.'

108. *massa*] This word, from μάζα a lump of dough, implies something of which the component parts are so thoroughly amalgamated that separation is no longer possible. It is often used of hot iron (μίδρος), and Virgil has 'atrae massam picis,' Georg. i. 275. It is well applied to the chaotic mass while its parts, though separable, were intimately blended.

110. *terra fretumque*] Whatever is meant by the obscure expression in the Mosaic account of the creation, 'the waters were above the firmament,' we are struck by its resemblance to the views of cosmogony here given, principally, perhaps, from the Ionic philosophy. The solid earth settled down lowest, then the sea: while the lighter elements remained aloft,—like strata of sediment from muddy water containing particles of different gravity.

112. *redii*] 'i. q. *ivi*. Compounds in *re* are frequently used for the simples.' *Keightley*. A more satisfactory view is that of Mr. Long on Caesar. B. G. iii. 17: '*revocare* is not only to "recall," or "withdraw from a thing," but to "draw a man into a new or fresh direction," to a thing which is not his usual or proper object.' See the note on vi. 535, infra,—It has been already remarked (63) that Janus is the sun-god. We here find him identified with the earth, or rather universe, under his attribute of opener or originator of created things. He associates his own figure with that of the earth in rather a confused way.

But the principle is the same as that by which Juno was both moon and earth (supra 55). We must not forget that the ancients regarded the earth as the great centre of all things, and the sun as quite secondary in importance. See Virg. Ecl. vi. 31—38.

114.] 'quod est ante et quod est post idem in me videtur,' 'His front and back were the same, as all had been when he was Chaos.' *Keightley.*

115. *causa altera*] This is given in ver. 135. In the meantime he explains his office of Janitor in heaven and earth.—*ut noris*, ut noscas. This tense is necessarily employed for the present subjunctive in defective verbs like *novi*, *memini*, &c., and Keightley is wrong in translating 'so that you will know.' So in Juven. vii. 231, the parent is said to exact from the teacher 'ut legat historias, auctores *noverit* omnes.'

116. *noris*] For noveris, perf. subj. of nosco.

120. *vertendi cardinis*] Of turning the earth on its axis: see vi. 271; or perhaps of turning round the heavens (*πόλος*). So infra, 'Ter sine perpetuo caelum versetur in axe.'

121. *Cum libuit*] This by way of an example of his power. 'He represents his temple as being the abode of Peace and War, who dwelt in it alternately. It is shut, to keep War confined; but when it is open, and War is at liberty, Peace remains within.' *Keightley.* Hor. Epist. ii. 1. 255, 'Claustraque custodem pacis cohibentia Janum.' Inf. 281. The splendid lines of Virgil, Aen. vii. 601—614, should be read along with the present passage. See inf. 257.—*perpetuus*, like *con-*

tinuus, is used indiscriminately of time, and place or position, and properly means what is uninterrupted by intervals (*per* and *peto*). Neither of these words contains any notion of what is unlimited, like our 'perpetual' and 'continual;' i. e., they do not signify what has no *end*, but only what has no *break* so long as it lasts.—*viae perpetuae* are therefore the paths of peace, unbroken by war so long as she was abroad, and he was shut up. Applied to things, we have 'trabes perpetuae in longitudinem.' Cæsar, B. G. vii. 23, and 'perpetuae mensae,' Aen. vii. 176; 'perpetui tergum bovis,' *ib.* viii. 183; 'continui montes, nisi dissocientur opaca Valle,' Hor. Epist. i. 16. 5.

127. *Inde*] It is not clear whether he means from *janua*, implied in *foribus* (125), or from *eo* quasi 'Eanus,' the derivation given by Cic. de Nat. Deorum.—*libum*. It was called *janual*, according to Festus, quoted by Gierig.

129. *ridebis*] From this we may infer that the terms used by the Rex sacrificus (ii. 21) were almost obsolete, and sounded barbarous to the educated and Grecised Roman ears. Compare inf. 632. *Patulcius* is for *patul-icius*. Compare *patulus*, and *Elicius*, iii. 328.

132. *diversas vices*] 'The alternation of opposite duties,' *Vices* means 'the laws of succession,' i. e., the law which determines that some one thing shall always follow another, whether as a natural consequence, or an arbitrary adjustment of duties by turns. Propertius has 'miseras vices,' 'punishment for causing unhappiness,' and Horace 'vices superbae,' 'retribution for

pride,' Od. i. 28, 32. *Diversus* is properly said of a *direction, adversus* of a *point* which is opposite to the speaker. Thus Eurydice, when she leaves Orpheus, and returns to Hades, 'fugit diversa,' Georg. iv. 500. Compare Aen. vii. 132. 150; xi. 261. More rarely it is transferred to quality, like *contrarius*. *Varius* implies divergency, or slight difference. Inf. v. 5. 'diversae causae' answers to our use, 'diverse (i.e., several distinct) reasons;' while 'varii dies' (sup. 45) are days having degrees or gradations of difference from each other.

135.] To understand this passage aright the student should refer to Becker's Excursus on the Roman houses, *Gallus*, p. 237, seqq. The *janua*, or street door, opened into a space a little retiring from the street, called *vestibulum*: whence Virgil says that a palm-tree should overshadow the vestibulum of the bee-hive, Georg. iv. 20. Varro, L. L. vii. § 81, 'vestibulum, quod est ante domum.' See inf. vi. 303. Behind the janua was a cella for the porter (janitor), precisely where it is placed near college gates to this day. It afforded access either at once or through a small hall or inner portico, *ostium*, to the principal saloon, *atrium* (still represented by the *patio* or inner court of Spanish houses). Beyond this was the *cavum aedium* or private family apartment, opening into bed-rooms, and other smaller rooms at the sides. Both of these apartments, in accordance with a primitive eastern construction, had a hole in the roof, or rather, were only partially roofed in. In the *atrium*, this aperture was designed at first to let

out the smoke of the fire kindled below it, on the principle of the gipsy's hut, or the louvre (lantern) above the brazier in a college hall. Hence *atrium* has been plausibly derived from *ater*, as *μέλαθρον* from *μέλας*, though others with equal probability deduce it from *αἴθριον*, *sub dio*. Close to the fireplace (*focus*) stood the Penates and the tutelary or family Lar, to which Ovid here alludes, though it does not follow from his words, as Becker thinks, that it was *close to* the door ; only that it was opposite to it. In his time, however, a different arrangement had become general, at least in the larger houses, the images of the Lar, &c., being kept in a separate sacellum or 'lararium,' which seems to have been opened only once a month Propert. v. (iv.) 3. 54). Tibullus. i. 10. 19, 'paupere cultu stabat in exigua ligneus aede deus.' Where *aede* may mean *lararic*, or to be used for *aedibus*, i. e. *domo*. The *focus* was then transferred to another apartment for culinary purposes only (inf. vi. 302, 'qui tamen in primis aedibus *ante* fuit'). This is the 'novus ritus' of the atrium mentioned by Horace, Od. iii. 1. 45. In Ovid's house, however, the old arrangement was preserved ; for he says (Trist. i. 3. 43) of his wife :—

'Illa etiam ante Lares passis prostrata capillis
Contigit extinctos ore tremente focos.'

The exact position of the focus in the old atrium cannot be determined.

141*a*. *Hecates*] Greek genitive of Hecăte.

141*b*.] *tres* and *ternas* are emphatic, and contrasted with *bina* in 144 : 'If Hecate looks in three directions

at once, why should not I look in two?' This goddess, the infernal representative of Luna, and called 'Trivia,' from the Greek *τρίοδος*, used to stand, like the Hermae, in the streets of Greek towns (Varro L. L. vii. § 6), and perhaps generally where three ways met. A dog was sacrificed to her, inf. 389, either because dogs bay at the moon, and were thought to announce her presence (Theocr. ii. 35), or in her character as the huntress Diana. It is a natural impulse to erect some kind of pillar or statue at the intersection of cross-roads. In this case three heads, a horse, a lion, and a dog were so sculptured as to present a different appearance at each point of divergence. Pausanias, ii. 30. 2, *Ἀλκαμένης δέ, ἐμοὶ δοκεῖν, πρῶτος, ἀγάλματα Ἑκάτης τρία ἐποίησε προσεχόμενα ἀλλήλοις, ἣν Ἀθηναῖοι καλοῦσιν Ἐπιπυργιδίαν.*

142. *Servet—vias*] 'That she may watch the cross-roads, cut into three ways.'

145. *et vultu—fassus erat*] 'And with his countenance confessed that he would not be churlish with me, if I would inquire further.'

152. *palmite*] 'Palmes' is the new shoot formed in the spring, from which the grape-blossom (gemma) is protruded. Cf. iii. 238, 'vividaque e tenero palmite gemma tumet.' It appears to be the same as 'sarmentum.' Cic. de Senect. 15, § 53, 'Itaque ineunte vere in iis quae relicta sunt existit tanquam ad articulos sarmentorum ea quae gemma dicitur, a qua oriens uva se ostendit.' The goats, which are fond of vine-leaves,

used to eat the *palmites*, and so diminish the crop. Inf. 354. See iv. 128. Virg. Ecl. vii. 48, 'jam laeto turgent in palmite gemmae.'

153. *operitur frondibus*] Another reading is amicitur vitibus,' which is less appropriate, for the mention of the vines has just been made, though Gierig has adopted it for that very reason. *Operitur* points to that ancient idea of leaves which regarded them as 'little scales;' for *folium* is *φολίον*, the diminutive of *φολίς*, contracted into *φύλλον*.—*herba*, as, frequently, is the blade of corn.

155. *prodit—solum*] 'And the seed-shoot presses up to the surface of the ground.'

160. *haec—fuit*] 'This sbould of right be called the beginning of the year.'

161. *multis*] Sc. *verbis*.

163.] The answer, it will be observed, in fact assigns no reason at all; for the assumption that the sun begins a new course after the winter solstice is both arbitrary and fanciful. But the Romans were accustomed to reckon thus, perhaps from remote tradition. Varro, L. L. vi. § 8, 'Tempus a bruma ad brumam dum sol redit, vocatur *annus*, quod ut parvi circuli *anuli*, sic magni dicebantur circites *ani*, unde *annus*.' Lucretius, i. 312, has, 'multis solis redeuntibus annis,' i. e. 'many circles of the sun.' Plutarch, Quaest. Rom. § 19, *καθόλου μὲν γὰρ οὐδέν ἐστι φύσει τῶν ἐν κύκλῳ περιφερομένων οὔτ' ἔσχατον οὔτε πρῶτον, νόμῳ δ'ἄλλην ἄλλοι τοῦ χρόνου λαμβάνουσιν ἀρχήν*.

163*b*. *bruma—solis*] 'The winter solstice is the first of the new and last of the old year.'

165. *litibus*] Here used in the technical sense, and to be distinguished from *lite* in ver. 73. The meaning is, that a mere semblance of business was allowed on New Year's day, lest it should be a bad omen to begin with idleness. This was called *auspicari*. See Tac. Ann. iv. 36, where Lipsius refers to Suet. Ner. §§ 7 and 46.

167. *commisi*] 'Mandavi,' 'constitui.'—*auspicio*, 'die auspicali.'

169. *ob idem*] i. e. 'ob eandem causam,' sc. ominis gratia. There is another reading *obiter*.—*dilibat* means, 'takes a taste of.' See ii. 653. Suetonius, Oct. § 57, 'delibante tantummodo eo summarum acervos, neque ex quoquam plus denario auferente.'—*nec plus quam testificatur* must be taken together: 'He does no more than afford evidence of his usual employment.'—as if a cobbler were to stand at his door and set a dozen stitches to a shoe, and then close his shop for the day.

171. *quamvis placem*] 'Though the primary object is to pray to some other god.' This custom is readily explained by Janus's prerogative as the initiator and beginner of everything (112).

172. *tura*] 'Tus' or 'thus' is the Roman form of θύος. The hard dental was preferred to *th* except in such words as are directly Greek, as *thalamus, theatrum, thesaurus*.

175, 176.] This passage shows the antiquity of the

custom of 'wishing a happy new year.' The addition of some trifling gift (185—189) is more generally observed on the continent than with us. See also on ii. 617.

178. *omina—solent*] Cf. the proverb, 'Well begun, half done.'

179. *Ad primam vocem*] The Greek doctrine of *Φῆμαι* and *κληδόνες* resembled this. See on Prom. Vinct. 494. In much the same way the Romans drew omens from greetings, as 'salve,' or from lucky names, such as Valens, Salvius. See Cic. de Div. i. 45. Tac. Hist. iv. 24. 53.

181. *templa patent*] sc. illo die, Jani festo.—*caducas*, irritas.—*pondus habent.* Vain prayers were said to be carried away by the wind.

184. *tetigi*] There is no connection between the reply of Janus and the question which follows. He means therefore 'continuavi orationem,' sc. nullam moram interposui quin statim quaererem.

185. *palma*] Probably the date, 'caryota,' which was gilded and sent for a new year's gift. Martial, Ep. viii. 33. 11 :—

> 'Hoc linitur sputo Jani caryota Kalendis,
> Quam fert cum parvo sordidus asse cliens.'

Ib. xiii. 27 :—

> 'Aurea porrigitur Jani caryota Kalendis ;
> Sed tamen hoc munus pauperis esse solet.'

It was of no value, but merely a symbolical gift, like our 'Easter eggs.' Presents were sent on the Saturnalia, Mart. iv. 88. 1 ; on birthdays, *ib.* viii. 38,

14 ; and on the Matronalia, or first of March (the first of the cyclic year), Tibull. iii. 1. 3 :—

> 'Martis Romani festae venere Kalendae :
> Exoriens nostris hic fuit annus avis.
> Et vaga nunc certa discurrunt undique pompa
> Perque vias urbis munera perque domos.'

186. *niveo cado*] A jar of white terra cotta.

187. *sequatur*] 'Sequi' is properly 'to keep up with' 'to attend, rather than 'to go behind.' λείπεσθαι. It has (in other words) the notion of following without losing ground. They gave sweetmeats as an omen, that the sweets of life might predominate over the bitter throughout the year.

188. *dulcis*] This word connected with γλυκύς, always means 'sweet to the taste,' 'sugary ;' while *suavis* (ἡδύς) is 'agreeable to the senses,' applied to sounds, fragrance, &c.

189. *Stipis*] Small brass coins were given (the 'parvus as ' of Martial, ut sup.) on this day, called *strenae*, either alone or in conjunction with other trifles. The origin of the word and its connexion with *strenuus* is not very clear. See Varronianus, p. 114. στρηνὴς seems to mean 'coarse and rough,' and the word was not inaptly applied to the old coinage. The French *étrenne* preserves a record both of the word and the custom. The emperors themselves did not disdain to receive this dole, perhaps to patronize a popular custom. The notion was, that to take money on new-year's day would insure a supply during the year, just as some say that it is lucky to hear the first cuckoo with money in your pocket. Sueton. Oct. § 57 :

'Omnes ordines in lacum Curtii quotannis ex voto pro salute ejus stipem jaciebant ; item Kalendis Januariis strenam in Capitolio, etiam absenti.' *Ib.* § 91 : ex nocturno visu etiam stipem quotannis die certo emendicabat a populo, cavam manum asses porrigentibus praebens.' *Ib.* Calig. § 42 : 'edixit et strenas ineunte anno se recepturum ; stetitque in vestibulo aedium Kalendis Januariis ad captandas stipes, quas plenis ante eum manibus ac sinu omnis generis turba fundebat.' The etymology of *stips*, whence *stipendium*, is rather uncertain. Varro, L. L. v. § 182, writes : 'nam quod asses librales pondo erant, qui acceperant majorem numerum non in arca ponebant, sed in aliqua cella stipabant, id est componebant, quo minus loci occuparet : ab stipendio stipem dicere coeperunt.' He adds, as an afterthought perhaps, '*stips* ab *στοιβή* fortasse, Graeco verbo.' *Stipare* and *στείβειν* are in fact the same words.

191. *fallunt*] *λανθάνουσί σε.* 'How little you understand the spirit of the age, i.e. the prevalent love of money, if you think the honey stands first, the coin only second as an offering !'

193. *Saturno regnante*] In the golden age.

195. *summus*] 'At its height.'

196. *vix—habet*] 'It has scarcely a point beyond, to which it can proceed.'

197. *pluris*] Gen. of price.

199. *casa*] On the 'casa Romuli' see note on Propert. v. 1. 9. It was kept up in its original state, or according to some traditional standard, till a late

era of the empire, though its site seems to have been more than once changed. Virg. Aen. viii. 654.

201. *vix totus stabat*] The temple was hardly large enough to contain the statue. Gierig makes *stabat* imply a standing as opposed to a sitting posture. Compare Martial's amusing account of his little farm, xi. 18. 10 :—

> 'In quo nec cucumis jacere rectus,
> Nec serpens habitare tota possit.'

Ovid probably had in view the similar verses of Propertius, v. (iv.) 1. 5 :—

> 'Fictilibus crevere dĕis haec aurea templa,
> Nec fuit opprobrio facta sine arte casa ;'

and *ib.* 7, 'Tarpeiusque pater nuda de rupe tonabat,' viz. where the temple of Jupiter Tonans was afterwards erected.

207. *praetor*] This was the ancient military title of the consul. Varro, L. L. v. § 87 : 'in re militari *praetor* dictus, qui praeiret exercitui.' There is another reading, *consul.* In either case Cincinnatus is alluded to. On *jura dabat* see sup. 37. The praeter urbanus was said *jus dare* or *dicere* in a very different sense.—*lamina.* 'Nempe Cornel. Rufinum, bis Cons. et Dictatura functum, Fabricius Censor A. U. 478 senatu movit, quod decem pondo libras facti argenti haberet. Gellius, N. A. iv. 8 ; xvii. 21.' *Gierig.*

212. *cum*] 'Whereas' or 'although.'

214. *vitiis*] 'Luxuria' and 'avaritia ;' which thrive by a mutual relation and dependence, though apparently contrary.

215. *ab unda*] 'Ab' is sometimes added with neuter verbs, and even with active, when the cause rather than the instrument is implied. So Propert. iv. (iii.) 2. 19: 'at non ingenio quaesitum nomen ab aevo Excidet.' Tibull. i. 5. 3: 'turbo, Quem celer assueta versat ab arte puer.' For the simile of the dropsy compare Hor. Od. ii. 2. 13.

217. *In pretio pretium*] 'Pecunia aestimatur.' *Gierig.*

218. *jacet*] κεῖται, surgere nequit.

219. *Tu tamen*] 'And yet you, as if the matter were not obvious, ask whether,' &c. This refers to v. 191.—*curque*, &c., 'and also why the old form of coin is preferred as an offering.' He means that the latter point was a distinct question.—*nostras manus.* This seems to mean that some *stips* was put into the hands of Janus on this day. He can hardly be supposed to identify himself with the citizens, when he might so easily have said *vestras.* Perhaps this was done by way of a beginning, as sup. 172.

222. *moneta*] This word, whence our '*money*,' properly signifies the Mint, which derived its name from being close to the temple of Juno Moneta. Inf. 638.

223. *templa Aurea*] This alludes to the temple of Janus dedicated by Tiberius in 770, and consequently the passage must have been inserted in the second edition or revision of the poem. Tac. Ann. ii. 49; 'isdem temporibus deum aedes vetustate aut igni abolitas coeptasque ab Augusto dedicavit,—et Jano

templum, quod apud forum Olitorium Gaius Duilius struxerat, qui primus rem Romanam prospere gessit triumphumque navalem de Poenis meruerat.' The completion and adornment of this temple would probably have been in progress in the preceding year. See on ver. 3, sup. Inf. 257.

229. *navalis forma*] An engraving of an *as*, preserved in the British Museum, and bearing the two-faced Janus on one side and the prow of a ship on the other, is given in the Dictionary of Antiq. (in v. *as.*) Plut. Quaest. Rom. § 41: *διὰ τί τό παλαιὸν νόμισμα πῇ μὲν εἶχεν Ἰανοῦ διπρόσωπον εἰκόνα, πῇ δὲ πλοίου πρύμναν ἐγκεχαραγμένην; πότερον (ὡς οἱ πολλοι λέγουσιν) ἐπὶ τιμῇ Κρόνου πλοίῳ διαπεράσαντος εἰς Ἰταλίαν;* He adds another explanation, that whereas good laws and plenty of means are the chief blessings in a city, the one was due to Janus, the other to the river which conveyed supplies.

231.] He replies first to the question about the two heads. *In imagine* is the reading of good MSS., and seems to give a better sense. Merkel has *ut*, which implies some ellipse : 'That you might recognize me by the double image (as you would still do on the old coins), did not age render the impression indistinct.'

232. *ipsa dies*] 'Time itself.'

234. *falcifer deus*] Saturn, or Kronos, or Time, was represented with a scythe.

238. *Latium*] Dr. Donaldson has shown (*Varronianus*, pp. 6 and 61) that the words Latium, Lavinium, Latinus (Latvinus), the ancient 'Latuinians,' and the

modern 'Lithuanians,' are all different forms of the same word, signifying 'freed-men.' Virgil gives the absurd derivation from *latere*, Aen. viii. 321, seqq. :—

> 'Is genus indocile ac dispersum montibus altis
> Composuit, legesque dedit, Latiumque vocari
> Maluit, his quoniam latuisset tutus in oris.'

239. *in aere*] on the brass coin. Cf. 229.

241. *laevum latus*] The Roman side of the Tiber was 'sinistra ripa,' Hor. Od. i. 2. 15 ; consequently the left side of Etruria, in which Janiculum stands, is that across the water.

243. *silva*] The subject, as Gierig observes, was a favourite one with the Roman poets ; and the fact seems attested by such names as Esquiliae (aesculus), Querquetulanus, Viminalis. See on Propert. v. (iv.) 8.1.

244. *tantaque-erat*] 'And so great a state [as Rome] was a pasture-ground for a few oxen.'

245. *cultrix*] 'Incolens montem.' *Gierig.* It may also mean 'cultui meo dedita.' Cf. 395. The idea is, that *Janiculum*, quasi *Janicolum*, comes from *Janum colere*. So *Aequiculus* and *Aequicolus*.

249*a*. *Justitiam*] So Met. i. 150 : 'ultima caelestum terras Astraea reliquit.' It was a common saying of the ancients, that Justice was the last of the celestials to leave the earth. The 'golden age' was an age of primitive simplicity, which is often accompanied with the practice of natural virtues, and corresponding happiness. 'When a rude people,' says Dr. Arnold (Hist. of Rome, i. p. 436), 'have lost somewhat of their ferocity, and have not yet acquired the vices of

a later stage of civilization, their character really exhibits much that is noble and excellent, and both in its good and bad points it so captivates the imagination, that it has always been regarded by the writers of a more advanced state of society with an admiration even beyond its merits.' With the increase of the vices attendant on civilization evils began to multiply (sup. 195); but it was long before respect for the rights of a neighbour (which is *justitia*) became wholly obliterated and lost. This is in fact one of the first and most deeply rooted of all principles, inasmuch as the very existence of society, before the institution of coercive laws, depends upon it.

249*b*. *fugarat*] For fugaverat.

251. *Pro metu pudor*] 'Pudor' is 'self-respect,' 'honour,' which is always joined with respect for others. The Greek philosophers considered *αἰδὼς καὶ δέος* inseparable: 'consedere simul Pudor et Metus;' so also Hesiod joins *Αἰδὼς καὶ Νέμεσις*, Opp. 198. But there was another view, that virtue should be practised for its own sake, not from fear of punishment. See Hor. Epist. i. 16. 52:—

> 'Tu nihil admittes in te formidine poenae;
> Oderunt peccare boni virtutis amore.'

Propert. v. (iv.) 11. 48: 'ne possem melior judicis esse metu.'

253. *cum bello*] Sc. 'tunc non erant bella quibus interessem.' Compare sup. 121.

257. *tot Jani*] Any archway or close thoroughfare

was called 'a Janus;' but in one place only was there a statue of the god, viz. in the temple between the Forum Romanum and Forum Julium. But even this, properly speaking, was not so much a temple as a portico or grand gateway, affording communication between the two. Hence Varro, L. L. v. § 165: 'Janualis (porta) dicta a Jano: et ideo ibi positum Jani signum et jus institutum a Pompilio, ut scribit in Annalibus Piso, ut sit aperta semper, nisi quom bellum sit nusquam.' To this statue Virgil alludes, Aen. vii. 610: 'nec custos absistit limine Janus.' When the great gates were closed, it is probable that a wicket or side-door allowed the people to pass through. It was known as the temple of Janus Bifrons or Geminus, and was built by Numa (Livy, i. 19) 'ad infimum Argiletum,' i. e. the part between the southern horn of the Quirinal and the Forum Romanum, or, in the other direction, between the Capitol and the Subura. This must be distinguished from the temple of Duilius, supra 223. Merkel, p. cclxiii: 'Probabile est Ovidium, cum primum ver. 257 scriberet, unum tantum Jani sacellum, sive templum, inter duo fora novisse, et ver. 277 ad hoc retulisse veterum ritum claudendi et aperiendi, prout etiam, paulo aliter fortasse, i. e. fecit Varro, 5. 165.' He appears to consider the temple built by Numa as the same spoken of in ii. 201, and distinct from this; whereas Keightley (Excursus i. p. 226) identifies them. Mr. Macleane on Hor. p. 496 (school edition), seems to agree with Merkel. The subject is full of doubts and difficulties.

260. *Oebalii*] Titus Tatius, king of the Sabines, is called *Oebalius* from some legend, probably derived from Magna Graecia, that the Sabines had Spartan blood in their veins.

262. *arcis iter*] is 'the way up to the Capitol.' To this path, which Propertius minutely describes as a concealed and thorny track, Tarpeia is said to have led the Sabines; the truth being that the Capitoline hill was a Sabine settlement from the first. See Prop. v. (iv.) 4. 48, &c. Keightley has an idea, but surely a wrong one, that 'iter' signifies 'the level of the Capitol at the head of the clivus.'

263. *Inde*] 'a summa arce.' He means that the regular pathways from the Capitol to the Forum Romanum and F. Boarium did not exist, though the slope was the same. Merkel gives *per fora* with the best MSS., and explains it of the F. Romanum and the F. Piscatorium, immediately under the Carinae, to the east (p. cxx).

265. *portam*] From the context, this would seem to mean the gate of the arx, and the gush of water to be that which Propertius describes as running down the slope. But it rather means, 'The Sabines had now reached the gateway in the Forum, which has been left open, when,' &c.—*Dempserat*, because the *sera* was a bar placed across the door, and wholly removed when it was opened, as may still be seen in old churches and castles. Juno is said to have done this, because she was hostile to the Trojugenae.

267. *numine*] It was the rule for one god never to

interfere *directly* with the designs of another, though he might thwart them.—*cum* means 'with.' Arnold, Hist. R. i. p. 9. gives the legend thus: 'As the Sabines were rushing in, behold there burst forth from the temple of Janus, which was near the gate, a mighty stream of water, and it swept away the Sabines, and saved the city. For this it was ordered that the temple of Janus should stand ever open in time of war, that the god might be ever ready, as on this day, to go out and give his aid to the people of Romulus.' From this event the temple or gateway was called *Lautolae*. Varro, L.L. v. § 156: '*Lautolae* a lavando, quod ibi ad Janum Geminum aquae caldae fuerunt.' Nor need we doubt that some truth lies at the bottom of this story, as in that of the Lacus Curtius, vi. 403, for the site and neighbourhood of Rome are volcanic, and ancient outbreaks of this kind might have been speculated on apart from history or tradition. See Humboldt, Aspects of Nature, ii. p. 219.—*meae artis*, sc. that of opening.

273. *cujus—loco est*] 'When, after the repulse of the Sabines, the good quality of this was perceived, the form, which it had, was restored, to the place [now] secure.' Another reading is *quaeque fuit.*

274. *tuto loco*] i.e., a me servato. The meaning is not quite plain: 'The site was afterwards left clear and unoccupied, and a temple and altar erected to my honour;' i.e., the buildings were removed that it might be consecrated to me.

276. *strue*] Keightley quotes Festus in v.: Genera

liborum sunt, digitorum conjunctorum non dissimilia, qui superjecta panicula in transversum continentur.' *Suis flammis*, meaning, of course, those of the altar. Merkel conjectures *ferta*, for Festus and Paul the Deacon speak of both *strues* and *fertum* as two kinds of *liba* offered together.

281. *possit*] sc. Pax. See on 121, sup.—*Caesareo nomine*, i.e. sub imperio Tiberii. He prophesies thus much of the new reign, deriving an omen from the victory gained by Germanicus over the Germans. Augustus, it is well-known, had closed the temple of Janus three times. See Hor. Od. iv. 15. 9. Sueton. Oct. § 22 : 'Janum Quirinum, semel atque iterum a condita urbe ante memoriam suam clusum, in multo breviore temporis spatio, terra marique pace parta, ter clusit.'

283. *diversa*] i. e. before and behind. See supra, 132.—*vestri triumphi*, i. e. Germanicus and Tiberius. The triumph here mentioned was celebrated in 770, but had been decreed two years before, so that the poet speaks of it prospectively. See Tac. Ann. ii. 41: 'Gaio Caecilio, Lucio Pomponio Consulibus, Germanicus Caesar ante diem septimum Kalendas Julias triumphavit de Cheruscis Chattisque et Angrivariis, quaeque aliae nationes usque ad Albim colunt. Vecta spolia, captivi, simulacra montium, fluminum, proeliorum : bellumque, quia conficere prohibitus erat, pro confecto accipiebatur.' This explains ver. 286. The Rhine was actually represented in the spectacle. See Ep. ex. Pont. ii. 1. 39, where it is described ; and as

the poet was in exile at the time, the programme had probably been published before: 'Fluminaque et montes, et in altis pascua silvis.' So we must literally understand Propert. ii. 1. 31 :—

> 'Aut canerem ——— Nilum, cum tractus in urbem
> Septem captivis debilis ibat aquis.'

287. *aeternos*] May the house of Caesar never fail. *Auctor* is Tiberius, and by *suum opus* the poet perhaps humours the emperor's jealousy of Germanicus, to whom the peace was really due.

291.] In an island (*Isola*), near the mouth of the Tiber, stood two temples or sacella, dedicated to Aesculapius and Jupiter, or, as Merkel thinks, p. cxxiv., to Vedjovis (iii. 443). Besides these there was a temple to Faunus, ii. 194. Keightley suspects, from *juncta sunt* in 294, that the two former stood close together. That of Aesculapius was dedicated in or about the year 460 (Livy, x. fin.) that of Jupiter in 560 (*ibid.* xxxiv. 53). See Met. xv. 739 :

> 'Scinditur in geminas partes circumfluus amnis;
> Insula nomen habet, laterumque a parte duorum
> Porrigit aequales media tellure lacertos.
> Huc se de Latia pinu Phoebeius anguis
> Contulit; et finem, specie caeleste resumpta,
> Luctibus imposuit, venitque salutifer urbi.'

296. *promissi mei*] See sup. 2. The following verses to 311 are an introduction to the astronomical part of his work, as 45—62 explained the general principles of the festivals. The Roman poets often express their aspirations for a knowledge of nature, in which they seem to have been conscious of their

inferiority to the Greeks. Ovid describes the first astronomers as exalted far above all sublunary things, and as having climbed to heaven more effectually than did the giants of old by piling Ossa on Olympus.

297. *felices—primis*] 'Happy spirits, whose care it was first to learn these things!'

299. *credibile caput*] 'It is worthy of belief that they raised their heads as well above the vices as above the abodes of men.'

305. *Admovere*] A word more applicable to our telescopes than to the mere unaided science which brought the motions of the planets within human ken —*supposuere* 'subjected.'

307. *non ut ferat*] 'Non vero ea ratione ut,' &c.

309. *ducibus illis*] The early professors.—*metabimur*, 'we will *gauge* the heaven' (to use a modern term). The word is, however, taken from the division of the sky into *templa* or *regiones* by the augur's lituus, not from castrametation, as Keightley thinks, misled by *signa*. The latter are the Zodiacal signs, which appear to rise or set, and so are in a sense *vaga;* and the meaning is, 'we will assign their proper days to certain celestial signs.' *Suus* has often the sense of *proprius* in the Fasti. Gierig reads *stata signa*, 'fixed stars.' Cf. 660.

311. *Ergo*] i.e. to proceed at once to the promised observations.

315. *Institerint Nonae*] 'Should the Nones be at hand.' So ii. 453, 'orta dies fuerit.' We can hardly say in such cases that *si* or *cum* is to be supplied. A

hypothetical event is assumed as prospectively realized, and a consequence deduced from it. There is a slightly different usage in iv. 487 ; v. 113. Merkel gives, 'Institerint imbres missi tibi nubibus atris : Nonae signa dabunt,' &c., which is the reading of most MSS., with some minor variations. Yet the order in the text seems far more probable in itself. It was the rain which gave signs of the Nones, not the Nones of the rain, for *signa* are visible marks. *Signa dabunt* may also mean 'ostendent se.'

319. *succinctus minister*] Compare iv. 413. We have 'succinti popae' in Propert. v. (iv.) 3. 62. Suetonius says of Caligula, § 32 : 'Admota altaribus victima, succinctus poparum habitu, elato alte malleo, cultrarium mactavit.' It thence appears that two persons were employed to kill (at least the larger) victims, one of whom felled the animal, the other cut the throat. Ovid either speaks of one or the same minister in 'quo feriente,' and 'tincturus cultros,' or *ferire* must be understood of the blow of the knife (see iv. 415), and *cadit* be taken for *mactatur*. *Succinctus* refers to the short apron worn round the loins of the popa.

322. *Agone?*] 'Am I to strike?' Merkel edits *agatne*, a very inferior reading, but he has recalled *agone*, in his preface, from one of the best MSS. The indicative is rather unusual, but may have been adapted to the sound of the word. It is more likely that it comes from ἀγῶν, whether in the sense of 'agony' or the more common one of 'an assembly,' Varro, L. L. vi. § 12 : *Agonales* per quos Rex in Regia

arietem immolat, dicti ab *agone*, eo quod interrogatur a principe civitatis, et princeps gregis immolatur.' This account is confused, if not corrupt : the question was put *to* the Rex sacrificus, not *by* him ; and the 'princeps gregis' introduces a totally different etymology, from ἄγειν or *agere*. Keightley explains *strictos cultros* 'grasped,' 'held in the hand.' But *stringere*, *cultrum* or *gladium* is 'to draw it,' properly 'to strip it ;' for the verb implies the friction caused by passing one thing over another. So 'stringere glandes,' 'to strip off acorns,' Georg. i. 305 ; 'stringere ripas,' said of a river, Aen. viii. 63 ; of a weapon which grazes the skin ; Aen. ix. 377 ; of an idea which leaves an impression on the mind, Aen. iv. 294.

325. *Agnalia*] The argument is futile ; if this was the true ancient name he would have to account for the insertion of *o* in the latter form. Conversely, the case might really have been so.

327. *praevisos in aqua*] Cf. Met. xv. 134 ; victima—percussa sanguine cultros Inficit in liquida praevisos forsitan unda.' Animals have an instinctive presentiment that they are going to be killed, which was wrongly attributed to the reflection of the knife in the vessel of lustral water which stood near the altar.—*metu*, 'the *agony* of fright.'

331. *Agonia*] The word is recorded by Festus, 'hostiam antiqui Agoniam vocabant,' but not by Varro. It does not sound like a genuine Italian term.

334. *conjuge ovis*] Like 'olentis uxores mariti,' said of goats, Hor. Od. i. 17. 7 :—*Rex Sacrorum*, inf. ii.

21. The meaning of *debet* is, that no victim but the goat is allowed. This leads to a long digression on the different kinds of victims offered to the gods (337—456). Formerly, he says, neither incense nor bloody sacrifices were in use; only meal and salt. Men lived simply, and had no foreign luxuries. This was one of the fabled beatitudes of the golden age. Virg. Georg. ii. 536 :—

> 'Ante etiam sceptrum Dictaei regis, et ante
> Impia quam caesis gens est epulata juvencis.
> Aureus hanc vitem in terris Saturnus agebat.'

342. *fila croci*] Sup. 76.

343. *herbis Sabinis*] 'Savine' (Juniperus Sabina). Like vervain (381), it was a sacred plant, for some unknown reason. Perhaps it was first used in philtres, as it has strong medicinal properties, then in incantations, lastly for religious purposes.—*laurus*, &c. See sup. 76.

347. *percussi tauri*] See on ver. 319. *Aperit viscera* is said of cutting up the victim, which was done immediately (Met. xv. 136), and probably by the same *culter* which had killed it.

349. *Prima*] He shows that the first sacrifice of an animal arose from a desire to get rid of it as injurious and by way of punishment, rather than from any appetite for blood. This holds of the sow and the goat. For the slaughter of oxen and sheep other reasons are assigned (inf. 361 seqq.), for that of the latter, however, not a very different one, v. 381.

354. *debueras abstinuisse*] Accurate Latinity requires

debueras or *debebas abstinere.* But in the poets the perfect infinitive of the one verb and the pluperfect of the other are often combined. Herod. xii. 4: 'debuerant fusos evoluisse meos.' Trist. iii. 13. 4: 'debueras illis imposuisse manum.' Tibull. iii. *ult.*: debueram sertis implicuisse comas.' Similarly inf. iii. 480, 'potui dedoluisse.'—Varro (L. L. v. § 97), '*capra*, carpa, a quo scriptum *omnicarpae caprae.*' On *palmes* see sup. 152. The goats not only eat the young shoots, but they nibble the bark from the stems, which is alluded to in the next verse. Martial, iii. 24. 1.

'Vite nocens rosa stabat moriturus ad aras Hircus, Bacche, tuis victima grata sacris.' Virg. Georg. ii. 374:—

> 'Frigora nec tantum ———
> Quantum illi nocuere greges, durique venenum
> Dentis, et admorso signata in stirpe cicatrix.
> Non aliam ob culpam Baccho caper omnibus aris
> Caeditur.'

The Romans did not know that a tree cannot live when the continuity of circulation has been interrupted in the bark. Hence they fancied that the mischief was really caused by the poison of the bite.

359. *noxae deditus*] i. e. ad poenam traditus. It appears to be a law term.

363. *Aristaeus*] This account is in a great measure borrowed from Virgil, Georg. iv. 315, where there are some slight variations in the narrative.

379. *putri*] The word properly means 'soft,' 'crumbling,' or 'not cohering,' and is opposed to *lentus*, 'sticky,' 'tough.' Hence it expresses the soften-

ing of decomposition. But 'putrid' is a secondary and not a common meaning. It is of course an impossibility that bees should really be so produced. Either the maggots were mistaken for the grubs of bees, or a nest of bees found in a dry carcase gave rise to the idea that they had been spontaneously generated there.

381.] The common reading is *poscit ovem fatum*, which Keightley retains. The best MSS. give *pascit ovis prato* (thus Merkel), or *pratum*. There seems no objection to the latter: 'the field feeds the sheep,' while *pascit* for *pascitur* is at least unusual. Cf. Hor. Carm. i. 31. 15, 'me pascunt olivae, Me cichorea levesque malvae.'—*verbenas*. See on 343. Keightley says, 'the legend here alluded to is not noticed by any other writer.' There is no legend to notice. Sheep were fond of the plant, and were slaughtered for eating it. It is said that *verbena* means any plant or shrub used for sacred purposes.

384.] The epithets are not *otiose*:—'when even the wool-bearing sheep and farm-tilling steer do not escape, what animal can expect safety?'

385. *Persis*] *Περσὶς αἶα*, Aesch. Pers. 252. (The name *Persia* is said not to be classical.) Keightley thinks Ovid had in view Herod. i. 216, who says of the Massagetae, *θεῶν μοῦνον Ἥλιον σέβονται, τῷ θύουσι ἵππους. νόμος δὲ οὗτος τῆς θυσίης· τῶν θεῶν τῷ ταχίστῳ πάντων τῶν θνητῶν τὸ τάχιστον δατέονται. Hyperiona*, the sun; the Persian Mithras. In Homer it is an epithet of *ἠέλιος, ὁ ὑπεριών*,

or rather an adjective formed from the participle. Hesiod makes the Sun to have been born from Hyperion and Theia, Theog. 371—4. A feminine *Hyperionis* occurs in v. 159.

387. *triplici Dianae*] See on 141. Here the Greek Artemis is meant.—*pro nulla virgine*, 'quamquam non, ut olim, pro virgine.' Gierig.

389. *Triviae*] Trivia or Hecate (sup. 141) was a really Thracian, i. e. Pelasgic, goddess, and in this passage is rightly distinguished from Diana. The Sapaei were a Thracian nation, Herod. vii. 110.—*vidi* means that he had been an eye-witness to the fact; for he landed in Thrace when first sent into banishment. Trist. i. 10. 23. Pausanias, iii. 14. 9, says that the Spartan youths sacrificed a dog to Enyalius, and that no other Greeks used this victim except the Colophonians, who offered it to Hecate.

391. *custodi ruris*] Priapus.

392. *pudenda*] Sc. ipsi.

394. *tertia bruma*] He means the τριετηρίδες, or feasts which recurred after an interval of two years, and in the season of the year which was during the months nearest the shortest day. It does not appear that any one of the four Dionysia is meant.

397. *Panes*] Πανίσκοι, counterparts of the god Pan, whose connection with satyrs and revellers made him a fit associate for Bacchus.—*Silenus*, inf. iii. 750.

398. *deae*] The Naiad and Dryad nymphs. To the former class the name *Lotis* (Λωτίς) belongs, from the water-lotus (*Nymphaea Lotus*).

399. *pando*] Curved in the back. Virg. Georg. ii. 194, 'lancibus et pandis fumantia reddimus exta.' *Ibid.* 445, 'pandas ratibus posuere carinas.' See inf. iii. 749.

403. *vina dabat*] For the god used to make wine issue from the ground for the use of his votaries. See iii. 785.

404. *large*] There is another reading *parce*. Either *large agebat* or *parce miscendas* gives a satisfactory sense.

407. *tunicam collecta*] Not 'tucked up *as* to her tunic,' but '*having* her tunic tucked up.' The idiom appears to represent the Greek *ὑστειλαμένη τὸν χιτῶνα*, or *συνεσταλμένη*. The Greek perfect passive participle often has this middle sense ; and its great elegance and convenience tempted the Roman poets to imitate it. The following are examples : inf. vi. 507 : 'dissimulata deam.' Virg. Georg. iii. 307 : 'Tyrios incocta rubores.' *Ib* iv. 337 : 'caesariem effusae nitidam.' Ecl. i. 55 : 'florem depasta salicti.' *Ib.* iii. 106 : 'flores inscripti nomina regum,' like *δέλτον ἐγγεγραμμένην ξυνθήματα*, Soph. Trach. 158. Aen. vii. 503. : 'palmis percussa lacertos. *Ib.* x. 157: 'rostro Phrygios subjuncta leones.' Hor. Ep. i. 1. 56: 'suspensi loculos.' Propert. i. 3. 11 : 'sensus deperditus omnes,' *διεφθαρμένος τὰς φρένας*. *Ib.* 34 : 'fixa cubitum.' *Ib.* i. 5. 8 : 'nixa caput.' *Ib.* iii. 7. 24 : 'fusa brachia.' This remark does not necessarily apply to *pectus aperta* in the pentameter. There are many participles which have passed completely into ordinary adjectives, like *acutus*, *tutus*, *rectus*, *beatus*, &c.

Ibid. ministrat] It was the custom for fair girls to serve at banquets. Theognis, v. 995, *χέρνιβα δ' αἶψα θύραζε φέροι στεφανώματα δ' εἴσω Εὐειδὴς ῥαδιναῖς χερσὶ Λάκαινα κόρη.*

409. *exserit*] As Greek dresses are described, we must think of the *χιτὼν* or *χιτωνίσκος* rather than of the Roman *tunica*, which however was derived from it. The former was fastened over the shoulders by clasps, so that if one side was left loose, the shoulder would protrude : *dissuto sinu* cannot easily be understood unless we suppose that it was laced up in front,—*vestem trahit* means that it was not tied round the waist with the zona, which so held up the long *χιτὼν* that a part of it was overlapped, and hung from it in folds or tucks.

410. *vincula nulla*] Their feet were not encumbered with sandals or shoes, but their legs were bare below the knee.

411. *Hinc*] Sc. from their negligent attire.—*qui pinu*, &c., i.e. Pan.

414. *Nequitia est*] He means that in all but lust he was an old man. *Nequitia* is a synonym of *libido*, though it often refers to actions rather than propensities.

415. *hortorum deus*] His figure was indecently represented and placed in gardens. Georg iv. 110.

> 'Et custos furum atque avium cum falce saligna
> Hellespontiaci servet tutela Priapi.'

He was worshipped at Lampsacus on the Hellespont. See inf. 440 ; vi. 341—345. Martial tells of an im-

pudent thief, who, finding nothing else to steal in a garden, stole the tutelary Priapus, vi. 72.—*ruber*, 'rubicundus,' vi. 319, compared with 333.

416. *Lotide captus*] The preposition is omitted for obvious reasons, though generally added with persons. He was not 'taken *by*,' but 'captivated *with*,' Lotis. In other words, *Lotis* is not the agent, but the object. See on ii. 85.

418. *notis*] This was a species of 'nequitia,' well known to the Romans in their mixed banquets of both sexes. Sometimes they wrote on the table certain private marks. Tibull. i. 2. 21 :—

'Illa viro coram nutus conferre loquaces,
Blandaque compositis abdere verba notis.'

Ibid. i. 6, 19 :—

'Neu te decipiat nutu, digitisque liquorem
Ne trahat, et mansae ducat in orbe notas.'

Trist. ii. 1. 454 ; 'et tacitam mensae ducit in orbe notam.' At other times they made signs with their fingers, &c.

419. *Fastus*] This is often used of contempt shown to a lover's addresses. Propert. i. 1. 3 ; where see note.

429. *librabat*] 'balanced,' as those do who walk on tip-toe.

440. *Hellespontiaco*] Catullus, xviii. :

'Hunc lucum tibi dedico, consecroque, Priape,
Qua domus tua Lampsaci est, quaque silva, Priape ;
Nam te praecipue in suis urbibus colit ora
Hellespontia, ceteris ostreosior oris.'

Ovid, Trist. ii. 10. 26 : 'et te ruricola, Lampsace, tuta deo.'

441*a*. *Intactae*] The argument is resumed from v. 391 ; 'birds also are slain as victims to certain duties.'

441*b*. *intactae fueratis aves*] 'Ye were [as yet] untouched, O birds !'

446. *mentes*] 'Purposes.'

447*a*. *tamen*] Some anticipated objection is implied: '(Quod ut temere dictum videatur,) non *tamen* plane falsum est, nam,' &c. See sup. 45.—*dis proxima*, sc. ut quaeque altius volat. The nearer they were to heaven the more closely they were acquainted with the conversation of the gods, which they were thought to communicate by voice (*oscines ;* whence *omen* for *oscimen*, Varro L. L. vi. § 76), or by flight (praepetes).

447*b*. *nam ut—notus*] 'For as each is nearest the gods, ye give forth true hints, now by your flight, now by your voices.'

450. *indicis sui*] 'Of their betrayer.'

452. *Idaliis focis*] The dove was offered to Venus. Propert v. (iv.) 5, 65 :—

> 'Sed cape torquatae, Venus O regina, columbae
> Ob meritum ante tuos guttura secta focos.'

453. *anser*] The goose was sacred to Io, or Isis, and Osiris. Juv. vi. 540 : 'ansere magno Scilicet et tenui popano corruptus Osiris.' Keightley refers to Pausan. x. 32. 9, who says that the rich used to sacrifice to Isis (in Phocis), oxen and stags, but the poor only geese and guinea fowls.—*lauta* alludes to the fondness of the Romans for the liver of the goose as a dainty *morceau*. Juv. v. 114, 'anseris ante ipsum magni jecur, anseribus par Altilis, &c.—*lances* is used instead of *aras*, as if the

goddess was to be regaled with the delicacy rather than propitiated by the sacrifice. The story of the geese awaking the guards in the Capitol when nearly surprised by the Gauls is well known ; see the fine passage, Aen. viii. 655. seqq.

459. *medio discrimine*] The division is quite arbitrary, and does not coincide with *bruma*, the shortest day. The commencement of spring was dated from Feb. 9.

462. *Arcadiae deae*] Carmenta or Carmentis, the mother of Evander, and called *dea* as one of the Carmenae. (On the participial form, like *sementis*, see *Varronianus*, p. 298). Both names are connected with *carmen :* see inf. 632. Varro, L. L. vii. § 26 : '*Casmenarum* priscum vocabulum ita natum ac scriptum est ; alibi *Carmenae* ab eadem origine sunt declinatae. In multis verbis, in quo antiqui dicebant *s* postea dictum *r*.— Quare est *Casmena* Carmena, ut carmina, carmen *r* extrito Camena factum.' A similar change is *Camilla* from *Casmila*, which is said to be a Pelasgic word, Virg. Aen. xi. 543. If a real person, Evander was a Pelasgian. See Heyne on Aen. viii. 51. The Carmental gate at Rome derived its name from an altar erected near the spot to this prophetess. Virg. Aen. viii. 337 :—

> '—— progressus (Evander), monstrat et aram,
> Et Carmentalem Romano nomine portam,
> Quam memorant Nymphae priscum Carmentis honorem
> Vatis fatidicae ;' &c.

463. *Turni soror*] The nymph Juturna. Aen. xii. 138, seqq. ; inf. 708. Her temple was in the

Campus Martius, and was erected by Lutatius Catulus; but the spring or spa so called was in the Forum. Perhaps the name is a corruption of 'diuturna' or 'jugiturna' (jugis), i.e., 'perennis aqua.' But it was usually derived from *juvare*, as by Varro, L. L. v. § 71.

464. *Virginea aqua*] 'The aqua Virgo brought by Agrippa through aqueducts from a marshy place eight miles from Rome on the Collatine road, for the supply of his thermae. It was conducted below the gardens of Lucullus, which were on the Pincian hill, and so *compassed* the Campus Martius. It still supplies the beautiful Fontana Trevi. Its name, Frontinus (de Aquaed. 10) says, was owing to its springs having been pointed out by a maiden ; but it more probably came from the supposed purity of its waters.' *Keightley.* Martial, xi. 47. 6, 'corpus perfundit gelida Virgine ;' cf. *ibid.* v. 20. 9, and vi. 42. 18. Trist. iii. 12. 22, 'defessos artus Virgine tingit aqua.' Ep. ex Pont. i. 8. 38, 'stagnaque et Euripi Virgineusque liquor.' (It is difficult in some places to say whether *virgo* may not be a general epithet, like 'virgo charta,' Mart. i. 67. 7.

466. *dirigat quis*] 'Who can direct?' Subj. because no satisfactory answer is expected.

469. *Orta prior luna*] This absurd legend seemso have arisen from a misapprehension of *προσέληνοι*, an Arcadian word. Etymol. Mag. in v. *προυσελλεῖν λέγουσι τὸ ὑβρίζειν καί οἱ Ἀρκάδες ἐπειδὴ λοιδορητικοί εἰσι.* Other grammarians, quoted by Hermann on Prom. Vinct. 439, repeat the statement.—*Arcade* He was the son of Callisto.

471. *clarus utroque*] His father was Mercury, who was worshipped with special honours by the Arcadians. See Aen. viii. 138.

475. *dixerat*] 'She had predicted that she and her son would have to fly; and the event proved her to be right.' It is not necessary to supply *est* with *nacta*, which refers not to the time when she spoke it, but to that of the poet, who knew that it had been realized. 'Dixerat, et tempore factum erat, ut crederetur ei, cum nonnulla ex praedictis jam evenissent.'

482. *deo*] The ablative absolute.—*urbe* for *ex urbe*, as the Greeks say *διώκεσθαι πόλεως*. Aesch. Cho. 281.

483. *numinis iram*] In this Ovid alludes to his own banishment, as inf. 540.

485. *Conscia*] As a man feels his guilt or innocence, so he either despairs or hopes. He was said to have killed his father accidentally.

487. *nec tamen—passus*] 'Nor yet mourn as if thou wert the first to suffer such ills.'

488. *Obruit*] The perfect tense.—*procella*, sc. malorum exilii.

490. *Aonia*] Boeotia, the country of the Muses, called *Aonides*. Cf. Eurip. Phoen. 640: *Κάδμος ἔμολε τάνδε γᾶν—οὗ κατοικίσαι πεδία νιν τὸ θέσφατον πυροφόρ' Ἀόνων ἔχρη* (MSS. *πυροφόρα δόμων ἔχρησε.*)

493. *Omne solum*] This fine sentiment is from the well-known fragment of Euripides:—

ἅπας μὲν ἀὴρ ἀετῷ περάσιμος,
ἅπασα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς.

495. *tamen*] See on 45, sup. The sense is, 'nec tempestas, quamquam saepe furit, toto tamen anno horret.' Compare Propert. ii. 4. 9 :—

> 'Quippe ubi nec causas, nec apertos cernimus ictus,
> Unde tamen veniant tot mala, caeca via est;'

and *ib.* 5. 5, 'inveniam tamen e multis fallacibus unam,' i.e. 'quamvis pleraeque sint fallaces, tamen,' &c. For the sentiment cf. Hor. Od. ii. 9. 1, 'non semper imbres nubibus hispidos Manant in agros. Keightley adds, Theocr. iv. 44, *χω Ζεμ᾽ς αλλοκα μεν πέλει αἰθριος, ἄλλοκα δ᾽ ὑ᾽ει.*

501. *Tarenti*] Very little is known of this place, which seems to have been a plot of low ground in the Campus Martius, occasionally overflowed by the river. An altar of Dis existed on the spot, said to be concealed, perhaps by the alluvial deposits. Martial, i. 70, 2, writes 'Tarentos,' as also in iv. 1. 8, according to the best MSS., but 'Terento' in x. 63. 3. Varro, in a corrupt passage, L. L. vi. § 24, mentions Tarentum in connection with certain sacrifices to the Dii Manes. Merkel (p. cxlvii.) quotes Servius on Aen. viii. 63, '(Tiberis,) in aliqua etiam urbis parte Tarentum dicitur, eo quod ripas terat.'

504. *Continuit manum*] As if to stop the ship, or bring it ashore, in her eagerness to land. The prophecy of Carmentis is a fine and wild strain: and like that of Anchises at the close of Aen. vi., is ingeniously turned into a glorification of the reigning emperor.

505 *dextram.*] To one ascending the river, Rome was on the right bank. See sup. on 241.—*pinea texta*, the deck, or perhaps generally for *navim*.

507. *neve manu*] 'And hardly, hardly was she kept by the hand of Evander, from leaping out in her eagerness to stand upon the shore.'

509, 510. *dii—deos*] She greets the indigenous gods already there, and foretells the addition of others, such as Vesta from Troy, and Romulus and the Caesars.

513. *Este visi*] The imperative is used, as not unfrequently in the Greek tragedies, for the optative. The sense, indeed, is nearly equivalent to *salvete, favete*, &c.

517. *olim*] In the present tense, *promittitur*, futurity is clearly implied. Not that *olim*, which is the vocative of *ole* for *ille*, properly means anything more than *that* time,' where the speaker is supposed to point either before or behind. It corresponds to *ποτέ*, and often means 'some day,' *aliquando*, as in Hor. Od. iv. 4. 5. On the prophecy see vi. 359. Virg. Aen. viii. 340.

519. *jam tangent*] 'Jam' is used even with a future tense when an event is impending, and so already all but realized, as Pers. ii. 50, 'jam dabitur, jamjam.' Aeneas arrived but a few years later than Evander. Virgil describes their interview in Aen. viii.—*femina*, Lavinia, the daughter of Latinus, who was sought in marriage by both Turnus and Aeneas.

521. *funesta arma*] Pallas, the son of Evander, was slain by Turnus, while fighting on the side of Aeneas, but was avenged by the latter when he killed Turnus. It is evident that in all this the poet had the Aeneid in mind.

524. *ista ruina*] The fall of Troy will evidently bring about the fall of Greece, because that nation will be subjugated in its turn to Rome, built, as it were, on the ruins of Troy. Propert. v. (iv.) 1. 53 :—

> 'Vertite equum Danai, male vincitis. Ilia tellus
> Vivet, et huic cineri Juppiter arma dabit.'

525. *Neptunia Pergama*] Neptune was engaged by Laomedon, father of Priam, to build the walls of Troy.

526. *Num minus*, &c.] 'Nihilo tamen minus ex illo cinere imperium orietur, totum terrarum orbem occupans.' *Gierig.*

527. *sacra altera*] In apposition with *patrem.*

528. *Iliacos deos*] This seems to mean the Palladium (vi. 422), which, though not brought to Rome with the Penates by Aeneas, was kept in the Temple of Vesta. Some have thought from Tac. Ann. xv. 41, 'delubrum Vestae cum Penatibus populi Romani exustum,' that the Penates also were kept there; but Ritter shows that the writer means 'cum delubro Penatium,' from Varro, L. L. v. § 54.—*patrem afferet* is not more accurate, since Anchises died before he reached Italy.

529. *Idem*] This is applicable either to Julius or Augustus Cæsar, in their capacity of Pontifex Maximus. The latter transferred the custody of the sacred fire, on which the destinies of the empire were said to depend, to his own house on the Palatine, iv. 949.—*ipso deo*, Augustus, now dead, but a *deus* even when alive, according to the extravagant assertions of Roman flatterers.

533. Tiberius, the adopted son of Augustus, and

therefore grandson of Julius, affected hesitation to accept the onerous duties of the empire. Tac. Ann. i. 11, 'Versae inde ad Tiberium preces. Et ille varie disserebat, de magnitudine imperii, sua modestia. Solam divi Augusti mentem tantae molis capacem ; se in partem curarum ab illo vocatum experiendo didicisse quam arduum, quam subjectum fortunae regendi cuncta onus.' Epist. ex Pont. iv. 13. 27 :—

> 'Esse parem virtute patri, qui frena coactus
> Saepe recusati ceperit imperii.'

This passage, 531–536, was added on the revision of the poem. For Livia, wife of Augustus, was not called Julia and Augusta till after the will of the late Emperor had been read. Tac. Ann. i. 8, 'Nihil primo senatus die agi passus nisi de supremis Augusti ; cujus testamentum, inlatum per virgines Vestae, Tiberium et Livium haeredes habuit. Livia in familiam Juliam nomenque Augustae adsumebatur.' She was not deified till the reign of Claudius. Suet. Claud. § 11, 'Aviae Liviae divinos honores—decernendos curavit.'

537. *Talibus*, &c.] 'When by such sayings she came down to present times, her prophetic tongue stopped short at (i.e., when it had got to) the middle of her speech.' This is a Greek idiom 'to end *at* a subject.'

540. *exilium*] This is said feelingly, as he revised the poem in his exile at Tomi.

543. *Erytheïdas*] Erythea was on the south-west coast of Spain, probably the small peninsula on which Cadiz stands. The arrival of both Evander and Her-

cules was a ready way of accounting for certain Greek rites and names which were really due either to the Greek colonies in the south of Italy, the Sicilian Greeks, or the Pelasgic immigrants of very early times. The Romans of the empire laboured not only to identify themselves with the Greeks, but to make out a plausible story for every characteristic they possessed in common with that nation. Their religion, as Merkel well observes, p. lii., was essentially historical; they took nothing without knowing, or trying to know, whence it came. In the present narrative Ovid must have had Virgil, Aen. viii. 190, &c., and Propertius v. 9, in his view, and perhaps also Ennius. Hercules, having brought from the west the herds of Geryon, is entertained by Evander at his new town on the Palatine.

550.] This verse occurs with little difference in Prop. v. 9. 12, and Martial, v. 65. 6. This idea was probably borrowed from the Homeric hymn to Mercury. It was not that he found no footmarks, but that those which were there only perplexed him, as leading in the wrong direction. The legend of Cacus, so evidently connected with Vulcan and volcanic fires (inf. 573), perhaps records some ancient outbreak in the Campanian Solfatara or Phlegraean plains, destructive (*κακὸν*) to herds which had recently been placed there. See Merkel, p. ccxxxvii.

553. *pro corpore*] *κατὰ τὸ σῶμα*, 'in proportion to his stature.'

559. *Servata male*] The sense is, Hercules was going away *minus* his two bulls, when the bellowing

of the lost animals to the herd as it passed the cave aroused his attention.--*accipio revocamen*, like the Greek *δέχομαι τὸν οἰωνὸν*, said when any one acts on a hint dropped or an expression used which can be interpreted as an omen.

565. *caelum quoque*] 'adeo validi erant,' is implied. Her ix. 17 :—

> 'Quod te laturum est, caelum prior ipse tulisti :
> Hercule supposito sidera fulsit Atlas.'

568. *subsedit*] i. e. a depression was made.

574. *fulgur*] 'Flashes of forked lightning, issuing from the column of ashes, darted in every direction ; and the rolling thunders were distinctly heard, and distinguished from the sounds which proceeded from the interior of the volcano. In no other eruption had the play of the electric forces formed so striking a feature.' Humboldt, describing the eruption of Vesuvius, in 1822. He adds, 'This phenomenon is associated in all climates with the close of a volcanic eruption.' *Fulgur*, however, may here mean only 'brightness,' *σέλας*. Lucretius uses 'flammaï fulgura,' i. 726.

575. *Occupat*] This word, as observed on Propert. v. 10. 14, means 'closes with him,' i. e. anticipates the blow before harm can be inflicted. Keightley quotes Q. Curtius, ix. 1, 'jussit—quatuor admoveri canes, qui celeriter occupaverant feram.' So Propert. v. 4. 84, 'nec mora, vocales occupat ense canes.' So also Metam. xii. 342, 'conantem stipite duro Occupat Alcides.' It is nearly the Greek *φθάνειν*, or

κιγχάνειν. Thus Ovid speaks of his ship outstripping others, Trist. ii. 10. 6: 'Nec comites volueri contenta est vincere cursu; Occupat egressas quamlibet ante rates.'

581. *Constituit sibi*] i. e. 'suo numini postea colendo, quanquam adhuc mortalis.' See Propert. v. 10. 7. Aen. viii. ut sup. But the present sacrifice of a bull is not to be confounded with the Ara Maxima. It was merely in thanksgiving for the victory.—*de bove*. The Forum Boarium.

583. *Nec tacet*] The meaning is, that Hercules erected an altar to himself, and Evander knew the reason of it from his mother, who foretold that the time was at hand when the earth should have done with Hercules, and he would become a demigod.

586. *dea*] 'Postquam et ipsa dea facta est.'

587. *Idibus*] The ides of every month were sacred to Jupiter, sup. 56, where it is said that a full-grown lamb, *grandior agna*, was offered on that day. It must there be understood as a general term, or rather, as a metrical license, for the sort of victim here defined, viz. a *vervex*, or castrated animal. *Castus* implies the virtuous life of a priest, and certain ceremonial observances which he was bound to keep. See inf. ii. 26, and Plut. Quaest. R. § 109.—*libat* here means simply 'offers.' See inf. 647.

589. *provincia*] This concession of the provinces to the senate and people was a change in the original policy of Augustus. At first he considered the patronage too important to be trusted out of the imperial

hands. But Merkel (p. lx.) observes that *all* the provinces never were resigned by Augustus; and he would read *immunis*, i. e. 'belli immunis, quieta.' Suet. Oct. § 47, 'Provincias validiores, et quas annuis magistratuum imperiis regi nec facile nec tutum erat, ipse suscepit: ceteras proconsulibus, sortito permisit; et tamen nonnullas commutavit interdum; atque ex utroque genere plerasque saepius adiit.' This was B. C. 27, when the title of Augustus was conferred upon him—*tuus avus*. See sup. 3.

591.] He proceeds to show that out of many honorary titles that had been conferred, none ever equalled the dignity of 'Augustus.'—*ceras*, i. e. 'imagines,' waxen masks of ancestors kept in the atria (sup. 135) of the great. They were probably real likenesses taken during life, and painted artistically (Trist. ii. 521.) Wax was used, as being durable and easily moulded into any shape. The figures were ranged round the atrium, with the name written under each; whence *perlege* in the present passage. Sometimes they were so numerous or so large as to be quite an encumbrance. Martial ii. 90. 6. 'atriaque immodicis arctat imaginibus.' The making of them, as so many were required, must have formed a regular trade. Hence Juven. vii. 237, 'Exigite ut mores teneros ceu pollice ducat, Ut siquis cera vultum facit.' Cf. *ibid.* viii. 2 and 19. Martial vii. 44 :—

'Maximus ille tuus, Ovidi, Caesonius hic est,
Cujus adhuc vultum vivida cera tenet.'

Hence also any ordinary portrait was called *cera*, as

Her. xiii. 152. Virgil had these *imagines* in view, Aen. vii. 177, 'Quin etiam veterum effigies ex ordine avorum Antiqua e cedro.' Further information will be found in Becker's *Gallus*, p. 512.

593.] Examples are given of honourable surnames (*agnomina*) conferred for great public services. The Scipios had the title of Africanus ; Publius Servilius that of Isauricus, from the Isaurae, a Cicilian people conquered by him ; Q. Caecilius Metellus was styled Creticus, for his conquest of Crete, B.C. 66, though he did not take the title till B.C. 62 ; another of the same name, who was consul in 109, was called Numidicus for defeating Jugurtha. M.' Valerius Maximus obtained the title of Messala from Messana in Sicily. Scipio (P. Aemilianus) was called Numantinus from Numantia in Spain. Compare Propert. v. 11. 29 :—

'Si cui fama fuit per avita tropaea decori,
Afra Numantinos regna loquuntur avos.'

Martial ii. 2 :—

'Creta dedit magnum, majus dedit Africa nomen,
Scipio quod victor, quodque Metellus habet.'

596. *notam*] Here for *famam*. More commonly it means *opprobrium*, as Propert. i. 18. 8, 'nunc in amore tuo cogor habere notam.'

597. *Druso*] This was the father of Germanicus, and brother of the Emperor Tiberius, and must not be confounded with the Drusus of ver. 12, supra. He was born shortly after Augustus had married Livia, who had been divorced from Tib. Claudius Nero. It is to his honour that Horace wrote Od. iv. 4, to cele-

brate his early victories. He died near the Rhine of a fall from his horse, in the year B.C. 9.

599. *Caesar*] He appears to mean Julius, as he has been contrasting with others the title of Augustus.—*si petat*, because in fact he had no agnomen.

601. *Ex uno*] From gaining a victory over a single champion, as Manlius Torquatus and Valerius Maximus Corvinus.

603. *Magne*] Pompey the Great, who, however, was less great than his conqueror, Julius Caesar. The sense is, 'magnae erant res tuae,' i.e. facta tua. Pompey was a man the Romans thoroughly loved and admired ; Julius was a man whom they feared (Juven. x. 109), and Augustus one whom they disliked and flattered. Propertius can hardly restrain his enthusiasm in speaking of Pompey.

605. *gradus*] The commentators have noticed the climax in Magnus, Major, Maximus. The Fabian house obtained the latter title from the Censor Fabius, who in the year B.C. 304 gained great popularity by confining the libertini to the four city tribes. Livy ix. 46.

609. *augusta*] Whatever be the real origin of this word, which is uncertain, it is clear that *augurium* is, at best, but indirectly connected with it ; at least if *augur* is for *aviger* (Varronianus, p. 263). Suet. Oct. § 7, 'Praevaluit ut Augustus potius vocaretur, non tantum novo sed etiam ampliore cognomine ; quod loca quoque religiosa, et in quibus augurato quid consecratur, *augusta* dicantur, ab auctu vel ab avium gestu

gustuve, sicut etiam Ennius docet, scribens, *Augusto augurio postquam incluta condita Roma est.*' Perhaps, as *robustus* is from *robos* (anciently *robors*), so *augustus* may be from *augurs*, and imply the religious respect in which the soothsayer was held. Pausanias, iii. 11. 4, *Αὔγουστος, ὃ κατα γλῶτταν δύναται τὴν Ἑλλήνων σεβαστός.*

614. *querna corona*] This was the civic crown, assigned as a reward 'ob servatum civem.' It was voted *in perpetuum* to Augustus, to be fixed in the vestibule of the palace, as a token of his protection of the citizens in general.' See on iv. 953. Here, of course, the allusion is to Tiberius, *tanti cognominis heres;* and Merkel (p. cclxiv.) has well explained the passage in reference to his having declined this honour. Suet. Tib. § 26, 'Civicam in vestibulo coronam recusavit.' The poet, therefore, in *protegat*, expresses a hope that he will condescend to retain it--*vestras*, i. e. Tiberius and his successors.

618. *relata*] Not only the 11th, but the 15th of the month was devoted to the Carmentalia. There may have been some confusion between two distinct *Carmentae;* indeed, Ovid himself does not identify them, but makes them sisters or companions, inf. 634. The Carmenta of this latter festival was not a prophetess, but a sort of Lucina. The *carpenta* were state-carriages, chiefly used for conveying women in sacred processions, but also driven by wealthy fops, Propert. v. 8. 23. It will be observed that Ovid wrongly derives the word from Carmenta. The root

is *car*, as in *carriage carrus, carruca*, &c., and has no connection with *carpo* (inf. 632).

621. *honor eripitur*] This was done by C. Oppius, tribune of the people, among other sumptuary enactments passed A. U. 538. Plutarch, Quaest. R. § 56. —*destinat*, 'fixes,' 'determines;' the true sense of the word. Compare *obstinatus*, 'resolved against.'

627. *Bina*] i. e. 'alterum pro pueris, alterum pro puellis,' (sc. pro partu felici). There is no allusion to the two festivals of the same name (sup. 618).

629. *Scortea*] Varro, L. L. vii. § 84, 'etiam nunc dicimus *scortea* ea quae ex corio ac pellibus sunt facta; inde in aliquot sacris ac sacellis scriptum habemus,

> 'Ne quid scorteum adhibeatur,
> ideo ne morticinum quid adsit.'

He derives *scortum*, i. e. 'meretrix,' from the same word. The *sacellum* was near the Carmental gate.—*ne violent*, &c. They feared lest they should give birth to dead children.

632. *non tibi nota*] Here, as supra 129, words are cited as obsolete except in sacrificial language. 'Carmentis' seems to have had two distinct attributes; that of a prophetess, from *carmen*, and that of a *Parca*, or Destiny, from *carminare*, 'to card wool,' in allusion to the fatal thread. Hence Plutarch, Quaest. Rom. § 56, *οἱ δὲ Μοῖραν ἡγοῦνται τὴν Καρμέντα εἶναι, καὶ διὰ τοῦτο θύειν αὐτῇ τὰς μητέρας.* The two words are probably in fact identical; for there was a common expression 'deducere carmen,' &c., 'to *spin* a song;' and Mr, Long (on Cic, Cat, Maj. § 61)

seems right in deriving *carmen* from *carpere*. We have 'carpere pensum,' Georg. iv. 235; Hor. Od. iii. 27. 64. *Carmen* is therefore for *carpimen* as *agmen* for *agimen*, *sarmentum* for *sarpimentum*, &c.

633. *Porrima*] The names here invoked evidently imply certain circumstances favourable to easy birth. Gierig quotes Varro ap. Gell. xvi. 16: 'hujus periculi deprecandi causa arae statutae sunt Romae duabus Carmentibus, quarum una Postverta nominata est, Prosa altera, a recti perversique partus et potestate et nomine.' *Prosus* or *prorsus* is for *proversus*; Varro, L. L. vii. § 81. Merkel (p. cxcix.) suggests with great probability that these terms originally had reference to the methods of writing, viz.: either from left to right and back again, or in one uniform direction, since Evander was said to have brought the use of letters into Italy. The phrase 'prosa oratio' confirms this. Ovid's mistake is curious, and we might even criticise his Latinity in making *porro* mean 'prius,' and *postverta* 'quae postea vertent.' His words are rather obscure: he may mean, 'the one foretold things remotely future, the other, things soon about to happen.' But Gierig takes *porro* of past time.

637. *Candida*] A general epithet for *fausta*, *alma*, &c., like '*candide* Bacche,' iii. 772, and Horace's 'candide Bassareu.' At the same time he makes use of the circumstance that the temple itself was *niveum*, newly-built. See sup. 80.—*Moneta*, sup. 231. This temple of Juno stood on the Capitol, and a flight of steps (sup. 263) led up to it from the Forum. Near to these

steps was the old temple of Concord. Both were vowed by M. Furius Camillus, the dictator. Inf. vi. 183 :—

> 'Arce quoque in summa Junoni templa Monetae
> Ex voto memorant facta, Camille, tuo.'

Merkel assigns the year of the city 388 (B. C. 366) to the dedication of Concordia, and 763 to that of the rebuilding on the same site by Tiberius.—*bene prospicies*, because the new temple faced the Forum, and thus there was a kind of omen in the *prospectus Concordiae*. The site has been discovered, behind the arch of Severus (Merkel, p. cxxv).

641. *Etrusci*] He captured Falerii in Etruria, B. C. 394.

643.] *patribus*, the patricians.—*vulgus*, the plebeians. This was one of the many ruptures between the two orders which took place during the early history of Rome. The occasion was the efforts of the plebeians to carry the 'rogationes,' i. e. agrarian and other measures of C. Licinius Stolo, against the patrician influence, headed by Camillus. The temple of Concord was intended to cement the union finally effected between the two parties.

645. *Causa recens*] See Suet. Tib. § 20 : 'a Germania in urbem post biennium regressus, triumphum, quem distulerat, egit ; prosequentibus etiam legatis, quibus triumphalia ornamenta impetrarat. Dedicavit et Concordiae aedem ; item Pollucis et Castoris suo fratrisque [Drusi] nomine de manubiis.' The expedition took place in 763, to avenge the defeat of Quintilius Varus

in the preceding year. Suet. Tib. § 18. Tac. Ann. i. 3. The words of Suetonius, as Merkel observes, p. cclxii., might lead one to suppose that the dedication did not take place till 765, when he triumphed for the Pannonian conquest.—*triumphatae gentis*, the same authority states, are the Sigambri, though the participle must not be taken literally, but simply for *victae*. The words of Suetonius, 'de manubiis,' &c., seem clearly to refer to the same circumstance.—*passos crines porrigit*, whatever be the exact meaning, refers also to the defeat of the Sigambri in 747. Gierig quotes Amor. i. 14. 45 :

'Jam tibi captivos mittet Germania crines:
Culta triumphatae munere gentis eris,'

which inclines Keightley to take the present passage literally, as implying an annual tribute of flaxen hair, of which the Romans were very fond. But *passi crines* were a sign of woe often attributed to captives ; and the poet probably means that the women held out their long streaming locks to excite compassion in the conqueror. Compare Trist. iv. 2. 43. Merkel edits *corrigit*, which he thinks can mean 'desecat ;' but this is rightly rejected by Keightley.—*dux venerande*, i.e. Tiberius, now Emperor.

647. *libasti*] See on 587.—*quam colis*, sc. 'you set the example of Concord in your own family and conduct.'

649. *tua Genitrix*] Livia, wife of Augustus.—*rebus et ara.* These words are obscure. Keightley understands by *res*, 'property ;' Gierig says, 'concordiam rebus ipsis Augusto exhibuit.' He seems to mean that both Tiberius and Livia patronized Concord in two

ways, by exhibiting it in their lives, and by joining in the expense of the temple. *Rebus* perhaps represents ἔργῳ, 'in fact,' 'in reality.'—*digna reperta.* In allusion to Augustus' divorce from his former wife Scribonia. See Trist. ii. 162.—*magni Jovis*, sc. Augusti.

652. *per juvenis signa*] The sun will enter the Zodiacal sign Aquarius.

655. *Sidere ab hoc*] The night after Lyra has set, the star which shines in the breast of the Lion will be no longer visible.

657] The *feriae Sementinae.* As this was kept at the end of the sowing sesson, which depended in great measure on the weather, it was not assigned in the calendars to any fixed day, but was one of the *conceptivae*, i.e. appointed by authority of the Pontifices. Varro, L. L. vi. § 26, 'Sementinae feriae dies is, qui a pontificibus dictus : appellatus a semente, quod sationis causa susceptae. *Paganicae* ejusdem agriculturae causa susceptae, ut haberent in agris omnis pagi, unde paganicae dictae sunt.' Properly, according to Merkel, p. cliv, *indici* was used of extraordinary feasts, i.e. not *legitimae*, or 'regular,' but 'subito ad praesens tempus constitutae,' e.g. when any prodigy had to be expiated (procurari). These were also called *imperativae.*

663. *coronati*] The crown or chaplet was a sort of acknowledgment of the successful accomplishment of a task. On this principle the sterns of ships returning from a voyage were crowned. Compare with this passage Tibull. ii. 1. 8 :—

'Solvite vincla jugis : nunc ad praesepia debent
Plena coronato stare boves capite,' &c.

664. *Cum vere*] Fallow lands received their second ploughing in spring. Ἔαρι πολεῖν, Hesiod. Op. et D. 460.

665. *suspendat*] The ancient ploughs were very light. In Spain, where so many Roman customs remain unaltered to this day, the Castilian often carries the plough to the field on his shoulders.

666. *reformidat*] 'Shrinks from being stirred at all in the winter.' The first ploughing and sowing were completed in late autumn in ordinary seasons. Virg. Georg. i. 210, 'serite hordea campis Usque sub extremum brumae intractabilis imbrem.' Hesiod. Op. et D. 448, &c. Speaking of the proper time for pruning vines, Virgil says, 'ante *reformidant* ferrum,' Georg. ii. 369.

669. *Pagus*] The question here arises, whether the poet is speaking of the same feast as above, or the Paganalia. The words of Varro, ut sup., evidently prove nothing. Merkel's view is given in these words (p. clv.) 'Non de diversis feriis intelligendum putaverim Ovidium, sed de eisdem diverso modo in urbe et in agris celebrandis.'

670. *paganis focis*] Each pagus had a common altar for the use of the inhabitants. The sacrifice was of a propitiatory character, and as at the Palilia (iv. 735), there was a *lustratio*, a ceremonial purifying or 'blessing' of the fields and the people. To mother earth especially a cake was offered of her own produce. The nature of the Roman *pagi* will be best understood from the account of Dr. Arnold, Hist. of Rome, i. p.

79. They were strongholds erected by the country tribes on high ground, to afford refuge both to husbandmen and cattle in case of a hostile invasion. 'Here they all met once a year, and every man, woman, and child, paid on these occasions a certain sum, which being collected by the priests, gave the amount of the whole population.'

674. *causam*] 'Originem,' i. e. 'semina.' The usual rule respecting *hic* and *ille* is here violated.

679. *perpetuos*] 'Unchecked, 'uninterrupted.' Supra, 122.—*usta.* This word, like *torreo* and *torridus*, is used alike of cold and heat, the effects of which on vegetation are nearly the same. Inf. iv. 917, 'adusta gelu.' Trist, iii. 2. 8, 'ustus ab assiduo frigore Pontus.' Georg. i. 186, 'neu boreae penetrabile frigus adurat.' Though snow does not hurt our cereals, the maize and millet of the Italians seem to have suffered from it.

684. *aves*] Here also we must not think of rooks and sparrows, the real or supposed enemies of our farmers, but the 'improbus anser Strymoniaeque grues,' of Virgil, Georg. i. 119.

685. *parcite granis*] Ants do not really store up corn, as the Romans seem to have believed when they saw them carrying their eggs: nor is it very probable that they ever eat it.

687. *scabrae robiginis*] Catull. lxviii. 151, 'ne vostrum scabra tangat robigine nomen.'—*vitio caeli.* Virg. Ecl. vii. 57, 'vitio moriens sitit aeris herba.' They attributed to the air effects which were probably due to the want of draining or other causes.

689. *pinguior aequo*] Cf. iv. 644, 'nunc ager assidua luxuriabat aqua.' Georg. i. 112, 'luxuriem segetum tenera depascit in herba.' *Ibid.* 154, 'infelix lolium et steriles dominantur avenae.'

693. *passura bis ignem*] viz. both in the kiln and in the baking. It is remarkable that the Romans treated their bread-corn nearly as we treat malt,—they dried it in a kiln before grinding it. The latter art was but rudely performed, and would have been difficult if the grain had been moist and clammy. See inf. ii. 520, seqq., Georg. i. 267, 'nunc torrete igni fruges, nunc frangite saxo.' Aen. i. 178, 'frugesque receptas Et torrere parant flammis et frangere saxo.' The word *fruges*, which is generally, like *fructus*, derived from *fruor*, is perhaps connected with φρύγειν, 'to toast.' Thucydides speaks of πεφρυγμένας κριθάς, vi. 22.

698. *aptior ensis*] This alludes to the troubles of the civil wars. The same complaint occurs in Georg. i. 507, 'Et curvae rigidum falces conflantur in ensem.'

701. *domui tuae*] The words are addressed to Germanicus, but may have been originally meant for Augustus.

706. *Ledaeis deis*] Castor and Pollux. See Suetonius, quoted on ver. 645. It was vowed by A. Postumius, B. C. 498, in consequence of the aid rendered by the twin deities at the battle of Lake Regillus. See Livy, ii. 42. It stood in the Forum, connected with the spring of Juturna (sup. 463), at which Pollux was fabled to have watered his horse after the battle.

Whence Propert. iv. (iii.) 22. 26, 'potaque Pollucis lympha salubris equo.'

707. *fratres*] Tiberius and his younger brother Drusus, who rebuilt the temple, or rather, the former in the name of the latter, for he was dead when it was dedicated, A. U. 759. See Merkel, p. cxxvi. sup. 597, —*composuere.* Gierig says, 'conjuncti posuere. Nove sic dictum.' Some explain *constituit*, sup. 649, in the same manner. But there is authority for 'componere templa,' 'to build,' Propert. ii. 6. 5, and v. 9. 74.

711. *Frondibus Actiacis*] As the civil wars were terminated by the decisive victory at Actium, and as Augustus, alive to the blessings of peace, had dedicated an altar to that goddess in the year 741, the poet elegantly represents her as crowned with bay, and invokes her to preside over the reign of Tiberius.

716. *nil nisi pompa*] May the tuba be used only in religious processions.

719. *Pacalibus*] A word coined perhaps on the analogy of Compitalia, Floralia, Matralia. He means nothing more than 'imponite pacis arae.'

721. *perennet*] 'Per totum annum eat.'

722. *propensos*] 'Already disposed to lend a favouring ear.'

VOCABULARY.

EXPLANATIONS OF ABBREVIATIONS, &c.

cf.....	compare.
v. a.....	verb active.
v. p.....	" passive.
v. n.....	" neuter.
v. ir.....	" irregular.
v. dep....	" deponent.
v. imp....	" impersonal.
intens....	intensive.
s.	substantive.
ind.....	indeclinable.
m.....	masculine.
f.....	feminine.
fr.....	from.
n.....	neuter.
c.....	common.
sing.....	singular.
pl. or plur.	plural.
adj.....	adjective.
comp. adj.	adjective in the comparative degree.
subst.....	substantive.
sup. adj..	adjective in the superlative degree.
num. adj..	numeral adjective.
pro.....	pronoun.
part.....	participle.
prep.....	preposition.
conj.....	conjunction.
adv.	adverb.
etc.....	et cetera.

The figures after the verb show to what conjugation the verb belongs ; as 2. *v. a.* VERB ACTIVE of the SECOND conjugation. The *genitives* of *nouns* and the *infinitives* and *perfect tenses* of verbs are given.

N.B. The meanings of the words given are those appropriate to the TEXT, and not always the usual and most general significations.

A. See ab.

Ab, (ā), prep. gov. abl.: 1. *From, away from.*—2. *From, down from.*—3. In time: *After.*—4. *From, on account of, in consequence of.*—5. To denote the agent: *By, by means of* [akin to Gr. ἀπ-ό].

Abdĭtus, a, um, P. perf. pass. of abdo.

Ab-do, dĭdi, dĭtum, dĕre, 3. v. a. [ăb, 'away;' do, 'to put']. *To hide, conceal.*—Pass.. ab-dor, dĭtus sum, di.

Abdūco, duxi, ductum, ĕre. 3. v. a. *To carry off, take away.*

Abductus, a, um, part. from abdūco.

Ab-ĕo, īvi *or* ii, ĭtum, īre, v. n. [ăb, ĕo]. *To go away* or *depart.*

Ab-sum, fŭi, esse, v. n. [ăb, 'away from;' sum, 'to

be']. 1. *To be away from* a place *or* person; *to be absent* or *distant.*—2. *To be wanting, to be free* from.

Absūmo, mpsi, mptum, ĕre, 3. v. a. *To waste, lavish.*

Absumptus, a, um. part. of absumo.

Ac. See atque.

Accensus, a, um. (part. of accendo). *Burning, blazing.*

Acervus, i, m. [cf. ἄκρος]. *An accumulation, heap.*

Ac-cĭpĭo, cēpi, ceptum, cĭpĕre. 3. v. a. [for ad-căpĭo.] 1. *To take, receive.*—2. *To perceive, hear, learn.*—Pass.: ac-cĭpĭor, ceptus sum, cĭpi.

Actĭăcus, a, um, adj. Belonging to Actium, a promontory in Acaruania, off which Octavius defeated Antony and Cleopatra, B.C. 31.

Ac-tor, tōris, m. [for agtor; fr. ăg-o, 'to drive' cattle]. *A driver* of cattle: —actor pecoris, *a driver of cattle*, i. e. *a herdsman.*

Actum, i, n. [actus, a, um]. *Act*, in plur. *records.*

Actus, a, um, P. perf. pass. of ăgo. *Past, gone by.*

Ad, prep. gov. acc. *To, towards.*

Addo, dĭdi, dĭtum, ĕre. 3. v. a. *To add.*

Ad-dūco, duxi, ductum, dūcĕre, 3. v. a. [ăd, 'to;' dūco, 'to lead']. 1. *To bring to* or *up to; to apply to.*—2. *To draw towards one, to draw to* or *towards one's self*, etc.:—adducta clava, *his club drawn towards himself*, i. e. *uplifted.*—Pass.: addūcor, ductus sum, dūci.

Ademptus, a, um, P. perf. pass. of ădĭmo.

Ad-ĭmo, ēmi, emptum, ĭmĕre, 3. v. a. [for ăd-ĕmo; fr. ăd, 'to;' ĕmo, 'to take']. *To take away from* another; *to deprive* another *of.*—Pass.: ăd-ĭmor, emptus sum, ĭmi.

1. Adĭtus, a, um. P. perf. pass. of ădĕo (in act. force).

2. Adĭtus, ūs, m. [adeo]. *Access, approach.*

Adjicio, jēci, jectum, ĕre, 3 v. a. [ad-jacio]. *To add.*

Adŏleo, ui, ultum, ēre. 2. v. a. [alo, ἀλδέω]. *To consume upon an altar.*

Ad-sum, fŭi, esse, v. n. [ăd, 'at;' sum, 'to be']. *To be present, to be at hand;* dexter ades = *be propitious.*

Adventus, ūs, m. [advenio]. *The coming, arrival.*

Adver-sus, sa, sum, adj. [fr. advert-o, 'to turn towards']. *Opposite, adverse.*

Adverto, ti, sum, ĕre. 3. v. a. *To turn, direct.*

Aedes, is, f. [cf. ἕδος]. 1

A temple.—2. In plur. *A house.*

Ænĕădes, æ, m. [Æneas]. *A descendant of Æneas.*

Ænēas, æ, m. *Æneas;* the mythic son of Anchises and the goddess Venus, and ancestor of the Romans. After death he was worshipped under the title of Jupiter Indiges [*Αἰνείας*].

Æquē, adv. *Equally.*

Æquo, [from æquus]. Pinguoir æquo = *rank, too luxuriant.*

Æqu-or, ŏris, n. [æqu-o. 'to make level']. 1. *The smooth surface of the sea.*—2. (Sometimes plur.): *The sea.*

Æquus, a, um, adj. *Just, equal, fair.*

Aër, āëris, m. acc. āërem, āëra [*ἀήρ*]. *The air, atmosphere.*

Æs, æris, plur. æra, n. [*αἴθω*]. *Brass.*

Æ-tas, tātis, f. [fr. æv-um, 'life, age']. *Time,* or *season, of life; age.*

Æt-ernus, erna, ernum, adj. [ætas, ætāt-is]. *Eternal, everlasting.*

Æther, ĕris (Acc., æthĕra), m. *The sky; the air* [*αἰθήρ*].

Æthĕrĭus, a, um, adj. [*αἰθέριος*]. *Ethereal, heavenly.* Ætheria aqua = *with rain from heaven.*

Ætn-æus, æa, æum, adj. *Of,* or *belonging to, Ætne* or *Ætna* [*Αἴτνη*].

Affĕro, attŭli, allātum, ferre, v. a. irreg. [ad-fero]. *To bring.*

Af-fīgo, fixi, fixum, fīgĕre, 3. v. a. [ad-fīgo]. *To fix to* or *on to; to fasten,* or *attach to.*—Pass.: af-fīgor, fixus sum, figi.

Afrĭca, æ, f. The continent so called, or, in a more restricted sense, the territory of Carthage, which the Romans erected into a province.

Age [imperat. of ago]. *Come!*

Ager, agri, m.: 1. *A field, land.*—2. Plur.: *The fields, the country* [akin to Gr. *ἀγρ-ός;* cf. English *acre*].

Agĭto, āvi, ātum, āre. 1. v. a. intens. To *agitate, revolve.*

Ag-men, mĭnis, n. [ăg-o, 'to set in motion']. *An army, host.*

Agna, æ, f. *A ewe-lamb, a lamb* [akin to Gr. *ἀμνός*].

Ago, ēgi, actum, ăgĕre, 3. v. a. 1. *To drive.*—2. *To chase, pursue.*—3. *To effect, do.*—4. *To plead.*—5. *To enjoy.*—6. Of thanks: *to return.*—7. Of feasts: *to keep.* Res agendae = *business.*—Pass.: ăgor, actus sum, ăgi.

Aio, v. defect. *To say.*

Ait = *says*, from aio.

Ala, æ, f. *A wing.*

Alb-ĕo, no perf. nor sup., ēre, 2. v. n. [alb-us, 'white']. *To be white.*

Alb-us, a, um, adj. *White* [akin to Gr. ἀλψ-ός].

Alcīdes æ, m. *Alcides;* ('Descendant of Alceus,' the father of Amphitryon; hence, as being the supposed son of Amphitryon) *Hercules* [Ἀλκείδης].

Ales, ĭtis, comm. gen. [āles, 'winged']. *A bird*; at line 455, the cock.

Alĭmentum, i, n. [alo]. *Food.*

Alĭ-qui, qua, quod (Gen. Sing. ălĭcūjus; Dat. ălĭcui; Plur. ălĭqui, quæ, *etc.*), indef. pron. adj. [ălĭ-us, 'another;' qui (indef.), 'any']. *Any, some.* Aliqua parte = *in some degree* (134).

Alĭ-quis, quĭd (Gen. ălĭcūjus; Dat. ălĭcui); indef. pron. subst. [ali-us; quis]. *Some one, somebody, something.*

Al-ĭus, ĭa, ĭud (Gen. ălīus; Dat. ălĭi), adj. *Another, other* [akin to Gr. ἄλ-λος].

Al-lŏquor, lŏquūtus sum, lŏqui, 3. v. dep. [for ad-lŏquor]. *To speak to, address, accost.*

Al-o, ŭi, ĭtum and tum, ĕre, 3. v. a. 1. *To nourish, feed.*—2. *To rear, support*, etc. [akin to Gr. ἄλ-θω, 'to make to grow'].

Al-ter, tĕra, tĕrum (Gen. altĕrĭus; Dat. altĕri), adj. [akin to ăl-ĭus, 'another']. *Another; the other* of two, at line 593 supply *victor* or *vir;* alter...alter, *the one...the other.*

Alter-nus, na, num, adj. [alter, 'another']. *Alternate, by turns.*—2. In adverbial force. *Alternately.*

Al-tus, ta, tum, adj. [ăl-o, 'to nourish']. (a) *High, lofty.* As Subst.: altum, i, n. *A lofty place* or *spot.*—(b) *Aloft, on high.*—*Deep.* Comp.: alt-ĭor.

Alumna, æ, f. [alo]. *A nursling, foster-child.*

Ambŭlo, āvi, ātum, āre, 1. v. act. [ἀμπολέω]. *To walk through, traverse.*

Amīcĭtia, æ, f. [amicus]. *Friendship.*

Amnis, is, m. *A stream, river.*

Am-o, āvi, ātum, āre, 1. v. a. *To love.* Si quis amas = *If you love*, or *take a pleasure in.*

Am-or, ōris, m [am-o, 'to love']. 1. *Love.*—2. *A beloved object, a love.*

An, conj. [prob. a primitive word]. 1. Introducing the second half of a disjunctive sentence: *Or:*—an

. . . an, *whether . . or.*—2. *Whether or not.*—3. With utrum to be supplied in first clause : (*Whether*) *or.*

Anceps, ancĭpĭtis, adj. [an—caput]. *Two-headed, two-faced,* like biceps.

Angustus, a, um, adj. [ango]. *Narrow, small.*

Anĭma, æ, f. [ἄνεμος]. *The life, soul.*

An-ĭmus, ĭmi, m. 1. *The* rational *soul* in man ; *mind.*—2. *Disposition, character.*—3. *Courage, heart, spirit* [akin to Gr. ἄνεμος, 'a stream of air.'

Annālis, e, adj. (a) *Belonging to the year ;* (b) subst. in plur. *annals.*

An-nŭo, nŭi, nūtum, nŭĕre, 3. v. n. [for ad-nŭo ; fr. ad, 'to;' nŭo, 'to nod']. With Dat.: *To assent to, agree to, to be propitious to.*

An-nus, ni, m.: *A year* [akin to Gr. ἔν-νος = ἐν-ιαυ-τός, 'a year']

Annŭus, a, um, adj. [annus]. *Annual.*

Anser, ĕris, m. *A goose.*

Ante, adv. and prep.: 1. Adv.: (a) *Before, in front.*—(b) In time : (a) *First.*—(b) *Before, previously.*—2. Prep. gov. acc. *Before, in front of.* [Gr. ἀντί.]

Ant-īquus, īqua, īquum, adj. [ant-e, 'before']. 1. *Old, aged.*—2. *Ancient.*

Antrum, i, n. *A cave, grotto;* [ἄντρον].

Aŏnius, a, um, adj. *Aonian, Bœotian,* so called from the Aŏnes, a Bœotian tribe.

A-pĕr-ĭo, ŭi, tum, īre. 4. v. a. *To disclose, reveal, lay open.*

Ap-plico, plĭcāvi *or* plĭcŭi, plĭcātum *or* plĭcĭtum, plĭcāre, 1 v. a. [for ad-plĭco.] Of cattle, as object : *To drive.*

Ap-tus, ta, tum, adj. [obsol. ăp-ĭo, 'to lay hold of']. With Inf. : *Suited, adapted; ready,* of a sword.

Aqu-a, æ, f. ; 1. *Water.*—2. *The water, the waters.*

Ar-a (old form ās-a), æ, f. *An altar.*

Arātor, ōris, m. [aro]. A *ploughman ;* as adj, qualifying taurus, *ploughing.*

Arā-trum, tri, n. [ār(a)-o, 'to plough']. *A plough.*

Arbos, *or,* arbor, ŏris, f. *A tree.*

Arcădĭus, a, um. adj, [Arcadia] *Arcadian.* See Arcas.

1. Arcas, ădis, m. Arcas, son of Zeus and Callisto, and King of Arcadia, which was called after him.

2. Arcas, ădis, m. 1. *An Arcadian ;* i. e. a man of Arcadia, the central state

of Southern Greece or the Peloponnēsus (now the Morēa). — 2. THE *Arcadian*, i. e. Evander [Ἀρκάς].

Ard-ŭus, ŭa, ŭum, adj. *High, steep.* [Gr. ὀρθός, 'erect'].

Arēnōsus, a, um, adj. [arena]. *Sandy.*

Argentum, i. n. [ἀργής]. *Silver.*

Ar-ma, mōrum, n. plur. *Arms, weapons* [akin to ἄρ-ω, 'to adapt'].

Armilla, æ, f. [armus or arma]. *A bracelet.*

Ar-o, āvi, ātum, āre, 1. v. a. *To plough* [Gr. ἀρ-όω].

Ar-s, tis, f. 1. *Art, skill.* 2. *Science, knowledge.*—3. *Stratagem, device, artifice.* —4. *Business* (169) [akin to ἄρ-ω, 'to join'].

Ar-vum, vi, n. [ăro, 'to plough']. 1. *Arable land.* —2. *A field, plain.*

Arx, arcis, f. [for arc-s; fr. arc-ĕo, 'to enclose']. *A castle, citadel, fortress.*

Aspĭcĭam, fut. ind. of aspĭcĭo.

A-spĭcĭo, spexi, spectum, spĭcĕre, 3. v. a.; [fr. ăd, spĕcĭo]. *To look on* or *upon: to behold, see.*

Assisto, astĭti, ĕre, no sup. 3. v. n. [ad-sto]. *To stand by* or *near.*

Assuētus, a, um, [assuesco, ēvi, ētum, ĕre, 3 v. a.] *Accustomed.*

At, conj. *But* [akin to Gr. ἄτ-αρ, 'but'].

Ater, ātra, ātrum, adj. *Black, unlucky.*

At-que (contr. ac), conj. 1. *And also, and moreover;* or simply *and.*—2. After simul: *As.*

Atrĭum, ii, n. (ater.] *A hall* or central portion of a Roman house, around which the other rooms were ranged. In the atrium the *cerae* were placed (591).

Attollo, ĕre, no perf. or sup. 3. v. a. [ad-tollo]. *To lift up, to raise.*

Auc-tor, tōrıs, m, [fr. augĕo]. *An author, producer.*

Auctus, ūs, m. [augeo]. *An increase,* in the plur. at line 679.

Audĕo, ausus sum, audēre, 2. v. semi-dep. *To dare* or *venture* something or to do something.

Augĕo, auxi, auctum, augēre, 2. v. a. *To increase, augment. To enrich, exalt, advance,* etc.—Pass.: augĕor, auctus sum, augēri [akin to αὐξάνω].

Augur ŭris, m. *An augur, soothsayer.*

Augŭrĭum, ii, n. [augur]. *Augury, interpretation of omens.*

Augustus, i, m, [augeo]. 1. A surname of the first Roman Emperor, C. Julius Caesar Octavianus, and after him of all the Roman Emperors. In plur. in line 531. Augusta is the fem. form.—2. Adj. *August, noble.*

Aula, æ, f. *A palace* [Gr. αὐλή].

Aurōra, æ, f. [αὔριος, ὥρα, aurea hora]. Aurora or Eōs, the goddess of the dawn or morning, daughter of Hyperīon.

Aurum, i, n. [αὖρον]. *Gold.*

Aur-ĕus, ĕa, ĕum, adj. [aurum]. *Gold-coloured, golden, yellow.*

Aur-is, is, f. [fr. aud-io, 'to hear']. *An ear.*

Aurum, i. n. *Gold.*

Ausŏnĭ-us, a, um, adj. [Ausoni-a, 'Ausonia,' a country of Southern Italy]. 1. *Of,* or *belonging to, Ausonia; Ausonian.*—2. *Of,* or *belonging to, Italy; Italian.*

Auspex ĭcis, comm. [avis-spicio]. *An augur, protector.* In line 615 translate, 'the gods being favourable.'

Auspĭcĭum, ii, n. [auspex] An *omen* from birds, *auspices.*

Ausus, a, um, P. perf. of audĕo.

Aut, conj. : *Or:*—aut . . aut, *either . . or.*

Auxĭlĭāris, e, adj. [auxilium] *Aiding, auxiliary.*

Avēna, æ, f. *Oats.*

Aventīnus, i, m. *Aventinus* or *The Aventine Hill;* one of the seven hills on which Rome was built.—Hence, Aventīn-us, a, um, adj. *Of,* or *belonging to, the Aventine Hill; Aventine.*

Aversor, aversatus sum, āri. 1. dep. v. (intens. of averto). *To turn away from, to scorn.*

Aversus, a, um, [part. of averto]. *In a backward direction, backwards.*

A-verto, verti, versum, vertĕre, 3. v. a. [ā, 'away from;' verto, 'to turn']. *To turn away.* — Pass. : ā-vertor, versus sum, verti.

Av-ĭdus, ĭda, ĭdum, adj. [ăvĕo, 'to pant after']. *Greedy, covetous, avaricious.*

A-vĭ-s, ăvĭs, f. *A bird;* bonis, avibus=*with good omens.*

Avītus, a, um, adj. [avus] *Ancestral.*

Avus, i, m. *A grandfather.*

Băcŭlum, i. n. *A stick, staff.*

Bellum, elli, n. [old form dŭ-ellum; fr. dŭ-o, 'two']. *War, warfare.*

Bĭceps, bĭcĭpĭtis, adj. [bis-caput]. Two-headed, *two-faced.*

Bĭformis, e, adj. [bis-forma] Having two forms, *biform.*

Bīni, æ, a, adj. distrib. Two each time, *two* [bis]. Bina (144)=*two ways.*

Bis, adv. num. *Twice.*

Blandus, a, um, adj. *Charming, soft.* Blandi soles= *soft* sunbeams.

Bŏnus, a, um, adj. *Good,* pious. Comp.: mĕlĭor.

Bos, bŏvis (Plur. bŏves, bŏum), comm. gen. *A cow* or *ox*;—Plur. : *Cattle* [akin to Greek *Βοῦς*].

Bŏum, bŏves. See bos.

Brāchĭum, ĭi, n. *An arm* [akin to *Βραχίων*].

Brĕvis, e, adj. *Short, brief* [akin to *Βραχ-ύς*].

Brūma, æ, f. [contr. fr. brevissima, sc. dies]. *The shortest day, the winter solstice.*

Cācus, i, m. *Cācus,* a giant who stole Geryon's cattle from Hercules, and was slain as narrated by Ovid.

Cadmus, i, m. Son of Agenor, King of Phoenicia. He was brother of Europa, whom he was sent by his father to seek; not finding her, he settled in Bœotia, and built the Cadmea, or citadel of Thebes. He is said to have introduced the Phoenician letters into Greece.

Cădo, cĕcĭdi, cāsum, cădĕre, 3. v. n. *To fall.*

Cădūcus, a, um, adj. [cado]. *Falling, unavailing.*

Cădus, i. m. [*κάδος*]. *A jar.*

Cæcus, a, um, adj. ('Blind;' hence) *Hidden, secret, concealed.*

Cædo, cĕcīdi, cæsum, cædĕre, 3. v. a. [akin to cădo, 'to fall,' with causative force]. *To slay, slaughter.*—Pass.: cædor, cæsus sum, cædi.

Cæles, ĭtis, adj. [cœlum]. *Celestial.*

Cælestis, e, adj. [cælum or cœlum]. *Celestial.* As subst. *an inhabitant of heaven.*

Cælum, i, n. See cœlum.

Cæsar, ăris, m, prop. noun. See note on line 3.

Cæsărĕus, a, um, adj. : [Cæsar]. *Belonging to Cæsar, Cæsarean.*

Cæsus, a, um, P. perf. pass. of Cædo. *Slain, killed.*

Cætĕrus. See ceterus.

Căl-ĭdus, ĭda, ĭdum, adj. [căll-ĕo, 'to be hot'] *Hot.*

Call-ĭdus, ĭda, ĭdum, adj. [cal-ĕo, in force of 'to know by experience']. *Cunning, crafty, artful.*

Campus, i, m. *A plain, a field* [prob. akin to Gr. *κῆπος*, 'a garden'].

Cand-ĭdus, ĭda, ĭdum, adj. [cand-ĕo, 'to glisten']. *White.*

Căno, cĕcĭni, cantum, cănĕre, 3. v. n. and a.: 1. Neut.: *To sing;* 2. Act.: *To celebrate,* or *praise, in song.*

Can-to, tāvi, tātum, tāre, 1. v. n. intens. [căn-o, 'to sing']. *To sing.*

Căp-illus, illi, m. *The hair* of the head [akin to cap-ut, Gr. κεφ-αλή].

Căpĭo, cēpi, captum, căpĕre, 3. v a.: *To take, to capture, to receive, contain.* Pass.: căpĭor, captus sum căpi.

Căpĭtōlĭum, ii, n. [caput]. *The Capitol,* or temple of Jupiter, from which the hill on which it was built is called the Mons Capitolīnus. The temple was begun by Tarquin the Elder, and finished by Tarquin the Proud. Poet. in plur.

Căprĭcornus, i, m. The constellation of *Capricorn.* [caper-cornu].

Captus, a, um, P. perf. pass. of căpĭo. *Enticed, captivated.*

Căput, ĭtis, n. [κεφαλή, cf. Ger. Kopf]. *The head.*

Cardo, ĭnis, m.: *A hinge* of a door.

Căr-ĕo, ŭi, ĭtum, ēre, 2. v. n. With Abl. 1. *To be without, not to have, to fail of.*—2. *To be deprived of, to want* [akin κείρ-ω, 'to shear'].

Cārĭca, æ, f. [from Caria] Sc. ficus, *a dried fig.*

Car-men, mĭnis, n. 1. *A poem, poetry.*—2. *A song* or *strain.*

Carmentis, is, or Carmenta æ, f. [carmen]. One of the prophetic goddesses called Camenae. She was mother of Evander, with whom she left Arcadia for Italia.

Carpentum, i, n. *A carriage, chariot.*

Cā-rus, ra, rum, adj. *Beloved, dear.* Comp.: cārĭor; Sup.: cār-issĭmus.

Că-sa, sæ, f. *A hut, cottage, cabin,* etc.

Cassis, ĭdis, f. *A helmet.*

Castus, ta, tum, adj. *Chaste, pure* [akin to Gr. καθ-αρός, 'pure'].

Cătēna, æ, f. *A chain, fetter.*

Causa, æ, f. *A cause, a reason, origin.*

Căvĕo, cāvi, cautum, căvēre, 2. v. a. *To beware of, guard against.*

Cēdo, cessi, cessum, cēdĕre, 3 v. n. *To give way to, to yield to* [akin to χάζομαι (=χάδ-σομαι), 'to retire'].

Cĕlĕber, bris, bre, adj. *Celebrated.*

Cĕlĕbro, āvi, ātum, āre. 1. v. a. *To celebrate.*

Celsus, sa, sum, adj. [cel-lo]. 1. *Raised aloft, lofty, high.*—2. *Haughty, proud.*

Census, ūs, f. [censeo]. *Assessment, census, wealth.*

Cēra æ, f. 1. *Wax.*—2. *A waxen image,* of ancestors [akin to κηρ-ός].

Cĕrĕālis, e. See Cĕres.

Cĕr-es, ĕris, f. 1. *Ceres*; the goddess of agriculture, and mother of Proserpine. Hence, Cĕrĕālis, āle, adj. *Of*, or *belonging to, Ceres; sacred to Ceres.*—2. *Corn, made of corn.*

Cerno, crēvi, crētum, cernĕre, 3. v. a. *To perceive, discern, see* [akin to Gr. *κρι-νω*].

Cervix, īcis. f. *The neck.*

Certo, āvi, ātum, āre, 1 v. intens. *To vie, strive.*

Cesso, āvi, ātum, āre. 1. v. n. [cedo]. *To cease.*

Cētĕrus, a, um, adj. *The rest of, the other.*

Chăŏs (Ablat. Chao; other cases not used in the classic age), n. *Chaos*; i. e. the confused, shapeless mass out of which the universe was framed [*χάος* 'a yawning gulf'].

Chŏrus, i, m. ['A dance' in a ring]. *A band, company*, etc. [*χορος*].

Cĭbus, i, m. *Food.*

Cĭlissa, æ, fem. adj. from Cilicia, a province in Asia Minor. Spica Cilissa = *Crŏcus.* See note on line 76.

Cĭnis, ĕris, m. *Ashes* [akin to *κόνις*, 'dust'].

Circa, prep. cum acc. *Near, about.*

Cīvĭcus, a, um. adj. *Civic, civil* [civis].

Clărius, a, um, adj. *Clarian.* See note on line 20.

Clārus, a, um, adj. *Illustrious.*

Clau-do, si, sum, dĕre, 3. v. a. *To shut, to shut up, shut in, enclose.*—Pass.: clau-dor, sus sum, di [akin to *κλει-ω*, 'to shut'].

Clausus, a, um, P. perf. pass. of claudo.

Clāva, æ, f. *A club.*

1. Clāvĭger, gĕra, gĕrum, adj. [clavis-gero]. *Key-bearing* (228).

2. Clāv-ĭ-ger, gĕra, gĕrum, adj. [clāv-a, 'a club;' gĕr-o, 'carry']. *Club-bearing, club-carrying.*—As Subst.: clāvĭger, ĕri, m. *A club-bearer, club-carrier.*

Clāvis, is, f. [cf. *κλείς*]. *A key.*

Clīvus, i, m. [clino]. *A declivity.*

Clūsius ii, m. [claudo]. A surname of Janus, whose temple was *shut* in time of peace.

Cœl-estis, este, adj. [cœlum, 'heaven']. *Heavenly, celestial.*—As Subst.: cœlestes, ĭum, or ûm, comm. gen. plur. *The heavenly deities, the celestial gods.*

Cœlum, i, n. *Heaven; the sky* [akin to *κοῖλος*, 'hollow'].

Cŏërceo, ŭi, ĭtum, ēre. 2. v. a. [con-arceo]. *To restrain*, the use of.

[Coepio], coepi, coeptum, 3. v. a. *To begin.*

Cognōmen, ĭnis, n. *A surname* [cum-nomen].

Co-gnosco, gnōvi, gnĭtum. gnoscĕre, 3. v. a. [co (=cum), gnosco=nosco]. *To become well acquainted with:* in Perf. tenses, *to have knowledge of, to know.* Pass.: co-gnoscor, gnĭtus sum, gnosci.

Cōgo, cŏēgi, cŏactum, cōgĕre, 3. v. a. [contr. fr. cŏ-ăgo; fr. co (=cum), 'together;' ăgo, 'to drive']. *To compel, force, constrain.*

Col-lăbĕfacto, no perf. nor sup., lăbĕfactāre, 1. v. a [for con-labefacto]. *To make to totter violently; to make,* or *cause, to reel.*

Collātus, a, um, P. perf. pass. of confĕro.

Collis, is, m. *A hill* [akin to κολωώνη].

Collum, i, n. *The neck.*

Cŏlo; cŏlŭi, cultum, cŏlĕre, 3. v. a. and n.: 1. a. Act.: *To dwell in, to follow* a custom (225), *to worship* (530). — Pass.: cŏlor, cultus sum, cŏli.

Cŏlōnus, i, m. [colo]. *A husbandman, farmer.*

Cŏlumba, æ, f. *A dove,* sacred to Venus.

Cŏm-e-s, cŏmĭtis, comm. gen. [fr. com (=cum), 'together;' ĕo, 'to go']. 1. *A companion.*—2. *An attendant* on a person.

Com-mitto, mīsi, missum, mittĕre, 3. v. a. [com (=cum), mitto]. *To entrust, assign to, to join* (battle), *to consign to.*

Commūnis, e, adj. [communus]. *Common,* to two or more.

Compĭtum, i. n. [com-peto]. *A cross-road.*

Com-pōno, pŏsŭi, pŏsĭtum, pōnĕre, 3. v. a. [com (=cum), 'together;' pōno, 'to put']. *To compose, or put together,* in line 708, *to build,* a temple. Pass.: com-pōnor, pŏsĭtus sum, pōni.

Comptus, a, um, part. (of cōmo, psi, ptum, ĕre) [κομέω, coma]. *Well arranged,* of the hair.

Concēdo, cessi, cessum, ĕre, 3. v. n. *To give way.*

Concentus, ūs, m. [con-cano]. *Song, harmony.*

Concĭpĭo, cēpi, ceptum, ĕre. 3. v. a. *To conceive, make.*

Concŏlor, ōris, adj. [cum-color]. *Of the same colour with.*

Condĭtor, ōris, *m.* [condo= *to build*]. *A founder.*

Condĭtus, a, um [part. of condo]. *Confined* (124).

Con-do, dĭdi, dĭtum, dĕre, 3. v. a. [con (=cum), 'together;' do, 'to put']. *To close, to confine.*

Con-fĕro, con-tŭli, col-lātum, con-ferre, 3. v. a. [con (=cum), fĕro]. *To bring together, compress.* Collata dextra = *in hand to hand* fight.—Pass. : con-fĕror, col-lātus sum, con-ferri.

Confūsus, u, um, part. of confundo.

Confundo, fūdi, confūsum, ĕre, 3. v. a. *To pour together, to blend, confuse.*

Con-fŭgĭo, fūgi, fŭgĭtum, fŭgĕre, 3. v. n. [con, 'with;' fŭgĭo, 'to flee']. *To flee for refuge* or *succour, to betake one's self.*

Conjunctus. See conjungo.

Conjungo, nxi, nctum, ĕre, 3. v. a. *To join together, adjoin.*

Conjunx. See conjux.

Conjux, ŭgis, comm. gen. [for conjug-s]. 1. Of men: *A husband.*—2. Of women: *A wife, spouse.*—3. Of birds: *A mate.*

Cōnor, ātus, āri, 1. v. dep. *To endeavour.*

Con-scĭ-us, a, um, adj. [con (= cum), 'with;' scĭ-o, 'to know']. *Conscious to one's self,* etc., *self-conscious.*

Con-sisto, stĭti, stĭtum, sistĕre, 3 v. n. [con (= cum), insisto]. *To place one's self, to take up one's abode.*

Consors, rtis, adj. [con-sors]. *Sharing.* As Subst. *partner.* Consortes operum = *partners in toil.*

Conspĭcŭus, a, um. adj. [conspicio]. *Conspicuous, distinguished.*

Constĭtŭo, ŭi, ūtum, ĕre, 3. v. a. *To determine, to erect, to found.*

Consuē-sco, vi, tum, scĕre, 3. v. n. inch, [consŭĕ-o, 'to be accustomed']. *To accustom one's self.* In Perf. tenses, *to have accustomed one's self,* i. e. *to be accustomed* or *wont.*—Pass.: consuē-scor, tus sum, sci.

Consŭlo, ŭi, tum, ĕre, 3. v. n. and a. *To take counsel* or *measures; to consult.*

Contĭneo, ŭi, tentum, ēre, 2. v. a. [con-teneo]. *To restrain, check.*

Contingo, tĭgi, tactum, ĕre [con-tango]. *To touch, to reach, to fall to one's lot.*

Convĕnio, vēni, ventum, īre, 4. v. n. *To be becoming.*

C-ōp-ĭa, ĭæ, f. [contr. fr. co-op-ia; fr. co (=cum), (ops) opis, 'means']. *Plenty.*

Cor, cordis, n. *The heart.*

Cŏrōnātus, a, um, part. [corōno, āvi, ātum, āre]. *Crowned.*

Cŏrōnis, ĭdis, f. [*Κορωνίς*]. *Coronis,* the mother of Æsculapius, the god of medicine.

Corp-us, ŏris, n. *A body.*

Corrĭgo, rexi, rectum, ĕre, 3 v. a. [con-rego]. *To correct, improve.*

Corrĭpĭo, ŭi, reptum, ĕre, 3. v. a. *To reprove, rebuke.*

Corvus, i, m. [κοραξ]. *A raven.*

Crēd-ĭbĭlis, ĭbĭle, adj. [credo, 'to believe']. *Credible.*

Crē-do, dĭdi, dĭtum, 3. v. n. and a.: Act. With Objective clause: *To believe*, or *suppose, that;* — line 573 credas, pres. subj., is used in an indefinite force, and the pres. tense is employed on account of proflat, which precedes it, being the Historic present: *one might believe that.* — Pass.: crē-dor, dĭtus sum, di.

Crēs, ētis gen. plur. Crētum (line 594). *A Cretan.* The fem. form is Cressa, æ.

Cresco, crēvi, crētum, ĕre, 3. v. n. [creo]. *To increase.*

Crēvit. See cresco.

Crī-men, mĭnis, n. [probably akin to cerno]. 1. *A charge, accusation.*—2. *A crime, fault, offence.*

Crī-nis, nis, m. [for crēnis; fr. CRE, root of cresco, 'to grow']. *The hair* of the head.—Plur.: *The locks* [cf. θρίξ, τριχός].

Cristātus, a, um, adj. [crista =a crest, comb of a cock]. *Crested, with a comb.* Ales = *the cock.*

Crŏcus, i. m. *The saffron* flower [Gr. κρόκος].

Culpa, æ, f. [cf. scelus]. *A fault.*

Cultrix, īcis, f. [cultor]. As adj.: qualifying *ætas* (246), *worshipping*, or *religious.* See note 245.

1. Cultus, a, um: 1. P. perf. pass. of cŏlo.—2. Pa. *cultivated, polished.* In neut. plur. line 683, *sown lands, fields.* (Comp. cultĭor); Sup.: cult-issĭmus.

2. Cul-tus, tūs, m. [for coltus; fr. cŏl-o, 'to cultivate']. *A cultivating; cultivation, tillage.*

1. Cum, prep. gov. abl. *With, together with.* [Gr. ξυν, συν].

2. Cum, conj. i. q. quum. *When.*

Cunctus, a, um (most frequently plur.), adj. [contr. from conjunctus]. *All.*

Cŭpīdo ĭnis, f. [cupio]. *Desire, lust.*

Cur, adv. [contr. fr. quā re, *or* cui rei]. *Why, wherefore.*

Cūr-a, æ, f. [for cœr-a; fr. quær-o, 'to seek']. *Care, anxiety, solicitude.*

Curro, cŭcurri, cursum, currĕre, 3. v. n. 1. *To run.*

—2. Of streams: *To run, flow.*

Custōdĭ-a, æ, f. [custōdĭ-o, 'to guard']. 1. *A guarding*, or *guardianship.*—2. *A guard, guardian.*

Custos, ōdis, c. *A guardian, watch.*

Dam-num, ni, n. *Hurt, harm, damage, injury, loss* [akin Gr. δαμ-άω, 'to tame'].

Dardănĭus, a, um, adj. *Dardanian, Trojan;* belonging to Dardănus.

Dardănus, i, m. Son of Jupiter and Electra, and ancestor of the royal house of Troy; hence Dardanius is used by the poets for Trojan.

Dē, prep. gov. abl.: 1. *From, away from.*—2. *From, down from.*—3. *From*, or *out of: From, by, by means of.*

Dĕ-a, æ, f. [akin to dĕ-us]. *A goddess.*

Dĕdĕris, fut. perf. of do = *to give.*

Dĕdissem, pluperf. subj. of do.

Dē-dūco, duxi, ductum, dūcĕre, 3. v. a. [dē, 'down;' dūco, 'to draw']. *To draw down, to bring down.*—Pass.: dē-dūcor, ductus sum, dūci.

Dēfendo, di, sum, ĕre. 3. v. a. *To defend.*

Dēfensus, a, um, part. from defendo.

Dēfĭcĭo, fēci, fectum, ĕre, 3. v. n. *To fail*, of the crops.

Dēlĭbo, āvi, ātum, āre, 1. v. a. [de-libo]. *To taste.*

Delphin, īnis (Acc. Delphīna), m. *The Dolphin;* the constellation into which Jupiter changed the dolphin that saved Arīon when he leaped from the ship [Δελφίν].

Dē-mitto, mīsi, missum, mittĕre, 3. v. a. [dē-mitto.] 1. *To let down.*—2. P. perf. pass.: Of the hair: *Dishevelled.* Sedemiserit = *shall have set.*—Pass.: dēmittor, missus sum, mitti.

Dēmo, psi, ptum, ĕre, 3. v. a. [contr. fr. dē-ĕmo.] *To take away.*—Pass.: dēmor, ptus sum, i.

Dēnĭ-que, adv. [fr. dĕin, 'then;' quĕ, 'and']. 1. *At length, at last.*—2. *In a word, in short, briefly.*

Dēpendĕo, ēre, 2. n. *To depend, to be derived.* In line 611, 'Augury also is derived from (the origin of) this word.'

Descendo, scendi, scensum, ĕre, 3. v. n. [de-scando]. *To descend, to come down.*

Dē-sĕro, sĕrŭi, sertum, sĕrĕre, 3. v. a. [dē, sĕro]. *To forsake, abandon, desert.*—

Pass. : dē-sĕror, sertus sum, sĕri.

Dēsĭĕram, pluperf. ind. of dēsĭno.

Dē-sĭno, sīvi *or* sĭi, sĭtum, sĭnĕre, 3. v.a. [dē, 'away;' sĭno, 'to put']. *To cease or desist, to leave off.*

Destĭno, āvi, ātum, āre, 1. v. a. [ἱστάνω]. *To destine, to determine.*

Dē-sum, fŭi, esse, v. n. [dē, 'away;' sum, 'to be']. *To be away* or *absent; to be wanting.*

Dĕus, i (Nom. plur. dî), m. *A god, deity* [akin to Gr. θεός].

Dēvŏvĕo, vōvi, vōtum, ēre, 2. v. a. *To devote.*

Dex-ter, tra, trum, adj. *To* or *on, the right side; right, propitious.*

Dextĕra (dextra), æ. See dextra.

Dextra, æ, f. (sc. manus). *The right hand.*

Dīcātus, a, um. [part of dīco, āvi, ātum, āre]. *Dedicated.*

Dīco, dixi, dictum, dīcĕre, 3. v. a. 1. *To say.*—2. *To tell of, declare, mention,* etc.—3. *To speak, utter.* Pass.: dīcor, dictus sum, dīci [akin to Gr. δείκ-νυμι].

Dic-tum, ti, n. [dic-o, 'to speak']. *A word.*

Dictus, a, um. [See dico]. *Called.*

Dĭdĭci, perf. ind. of disco.

Dĭes, ēi, m. (in sing. sometimes f.) *A day, time.*

Differo, differre, distŭli, dīlātum, v. irreg. [dis-fero]. *To put off, delay.*

Difficĭlis, e, adj. [dis-facilis] *Difficult, churlish.*

Dī-gĕro, gessi, gestum, gĕrĕre, 3. v. a. [dī (=dis), gĕro.] *To distribute, divide out, arrange.*—Pass.: dīgĕror, gestus sum, gĕri.

Dīgestus, a, um, P. perf. pass. of dīgĕro.

Dig-nus, na, num, adj. With Abl : *Worthy* or *deserving of* [akin to dic-o].

Dīrĭgo, rexi, rectum, ĕre, [rego] 3. v. act. *To direct.*

Dī-rus, ra, rum, adj. *Fearful, terrible, dire, appalling* [prob. akin to δεί-δω, 'to fear'].

Dis, dītis, m. [akin to deus] *Dis* or *Pluto;* the god of the lower world, who carried off Proserpine, the daughter of Ceres, while gathering flowers in the fields of Henna.

Dis-cēdo, cessi, cessum, cēdĕre, 3. v. n. [dis, cēdo]. *To go away, depart.*

Disc-o, dĭdĭci, no sup., discĕre, 3. v. a. *To learn, come to know, become acquainted with.*

Discrīmen, ĭnis, n. [dis-cerno]. *A distinction, division, line of separation.*

Disp-ōno, pŏsŭi, pŏsĭtum,

ĕre, 3. v. a. *To set in order, arrange.*

Dispŏsĭtus, a, um. See dispōno.

Dĭu, adv. [old abl. form of dĭes, 'a day']. *For a long time, long.*

Dīva, æ, f. [fem. of Divus, δῖος]. *A goddess.*

Dīver-sus, sa, sum, adj. [dīvert-o]. 1. *Turned away.* —2. *Different, diverse.* Diversa (283) = *in different directions.*

Dīv-es, ĭtis, adj.: 1. *Rich, wealthy.*—2. With Gen. *Rich* or *abounding in.*

Dīvĭdŭus, a, um. adj. [divido]. *Divided.*

Dīvĭtĭæ, ārum f. plur. [dives]. *Riches;* of crops, *rankness.*

Dixĕram, dixi, pluperf. and perf. ind. of dīco.

Do, dĕdi, dătum, dăre. 1. v. a.: 1. *To give* in the widest acceptation of the term.—2. *To allot, assign.* —3. *To supply, furnish.*—4.—Of a sound: *To give forth.*—5. Of a favour, etc. *To grant, concede* [akin to Gr. δί-δω-μι].

Doctus, a, um, adj. or part. [fr. docco]. (a) *Learned,* (b) *wise.*

Dŏmestĭcus, a, um, adj.: (from domus). *Domestic, household.*

Dŏmo, ŭi, ĭtum, āre, 1. v. a. [δαμάω and Eng. tame] *To conquer, overcome.*

Dŏmus, i and ūs, f.: 1. *A dwelling, abode, house, home.* [δόμος].

Dō-num, ni, n. 1. *A gift, present.* —2. *A gift,* or *offering,* to the gods.

Drusus, i, m. See notes on lines 11 and 597.

Dūc-o, duxi, ductum, dūcĕre, 3. v. a. *To lead, draw.*

Dulc-is, e, adj. *Sweet, delightful* [usually referred to γλυκύς].

Dum, conj. [akin to diu]. *While, whilst, as long as, until.*

Dŭo, æ, o, num. adj. plur. *Two.*—As Subst.: *Two persons* [δύο].

Dŭplex, plĭcis, adj. [duplico]. *Double.*

Dux, dūcis, comm. gen. [for duc-s; fr. dūc-o, 'to lead']. 1. *A leader, conductor, guide.*—2. *A general, commander,* etc.

E. See ex.

Eat, pres, subj. of eo, ire, to *go.*

Ebur, ŏris, n. *Ivory.*

Ec-ce, demonstr. particle [for en-ce; fr. en, 'lo!' suffix, ce]. *Lo! see! behold!*

Edo, ēdĭdi, ēdĭtum, ĕre. *To give forth, to declare.*

Effĕro, extŭli, ēlatum, ferre,

v. a. irreg. *To bring forth, raise.*

Effĭcĭo, fēci, fectum, ĕre. 3. v. a. *To effect, make.*

Egĕrat, pluperf. of ago.

Ego, Gen. mĕi (plur. nos), pers. pron. *I.*

E-grĕdĭor, gressus sum, grĕdi, 3. v. dep. fr. e (= ex), 'out;' grădĭor 'to step']. *To go out* or *come forth.*

1. Egressus, ūs, m. *Outgoing* [egredior].

2. Egressus, a, um, part. of egredior.

Ejăcŭlor, ātus. 1. v. dep. *To throw out, send forth.*

Ellĭcĭo, lĭcui, or lexi, lĭcĭtum, ĕre, 3. v. a. [lacio]. *To call forth, to elicit.*

Emensus, a, um, P. perf. of ēmētĭor.

Emĕrĭtus, a, um, [part of ēmĕrĕo, ŭi, itum, ēre. 2. v. a. To serve out one's time]. *Discharged from service,* of a plough.

E-mētĭor, mensus sum, mētīri, 4. v. dep. [ē (= ex), 'out:' mētĭor, 'to measure']. Of space: *To traverse, pass over or through.*

Emitto, mīsi, missum, ĕre, 3. v. a. *To send forth.*

Enim, conj. *For.*

Ensis, is, m. *A sword.*

Eo, īvi, *or* ĭi, ĭtum, īre, v. n.: 1. *To go.*—2. Impers. Pass.: itur, *It is gone* by one; *i. e. one,* etc., *goes;* [Gr. *ἰ-έναι,* 'to go'].

Eōus, a, um, adj. ['*Ηως]. *Belonging to the dawn, eastern.*

Equ-us, i, m. *A horse* [akin to Gr. *ἵππος*].

Ergo, adv. [akin to vergo, 'to bend']. *Therefore.*

E-rĭpĭo, rĭpŭi, reptum, rĭpĕre, 3. v. a. [for ē-răpĭo; fr. ē (= ex), 'away;' răpĭo, 'to snatch.'] *To snatch away from.*—Pass.: ĕ-rĭpĭor, reptus sum, rĭpi.

Erro, āvi, ātum, āre, 1. v. n. *To wander, roam, stray.*

Error, ōris, m. [err-o, 'to wander']. *A wandering, error.*

Erŭo, ŭi, ŭtum, 3. v. a. *To cast out, to bring to light.*

Erythē-is, ĭdos (Acc. Plur. Erythēĭdās), f. adj. [Erythē-a, 'Erythēa;' a small island or peninsula in the bay of Gades (now Cadiz), where the giant Geryon kept his herds of cattle]. *Of,* or *belonging to, Erythea; Erythean.*

Et, conj.: 1. *And, also, too.*—2. *Even* [Gr. *ἔτι*].

Etruscus, a, um, adj. *Etruscan, belonging to Etruria.*

Evander, dri, m. *Evander,* son of Mercury and Carmentis, came before the Trojan war from Arcadia into Italy, where he

founded Pallantium on the Tiber, and softened the manners of the inhabitants.

Evello, velli and vulsi, vulsum vellĕre, 3. v. a. *To tear away.*

Eventus, ūs, m. [e-venio]. *Event.*

Eversus. See ēverto.

E-verto, verti, versum, vertĕre, 3. v. a. [ē (=ex), 'out;' verto, 'to turn']. *To overthrow, destroy.*

Evolvo, ēvolvi, ēvolūtum, ĕre, 3. v. a. *To unroll.*

Evulsus, a, um, P. perf. pass. of ēvello.

Ex (ē), prep. gov. abl. *From, away from. Of, out of* [ἐξ].

Exactus, a, um. [part. of exĭgo, ēgi, actum, ĕre.] *Concluded.*

Exănĭmātus, a, um, adj. *Lifeless.*

Excĭpĭo, cēpi, ceptum, ĕre. To take out, *accept.* [From ex, and căpio.]

Excussus, a, um, P. perf. pass. of excŭtĭo.

Ex-cŭtĭo, cussi, cussum, cŭtĕre, 3 v. a. [for ex-quătĭo]. 1. *To shake out* or *from.* —2. *To shake off, drive away.*

Exemptus, a, um, part. of exĭmo.

Exĭgŭus, a, um, adj. *Small, little.*

Exĭmo, ēmi, emptum, ĕre. *To take away.*

Exilium. See exsilium.

Ex-pello, pŭli, pulsum, pellĕre, 3. v. a. [ex, 'out;' pello, 'to drive']. Of the sea as Subject.: *To cast out* or *up* on the land.

Expers, rtis [ex-pars], cum gen. *Free from, without.*

Exsĕro, ŭi, tum, ĕre, 3. v. a. *To project, to raise.*

Ex-sĭlĭo, sĭlŭi, sultum, sĭlīre, 4. v. n. [ex-sălĭo]. *To leap out* or *forth, to leap* or *spring up.*

Exsĭl-ĭum, ĭi, n. [fr. exsul, 'an exile']. 1. *Banishment, exile.*—2. *Place of banishment* or *exile.*

Ex-sul, sŭlis, comm. gen. [fr. ex, 'out of;' sŏl-um, 'land, country']. *A banished person, an exile.*

Exta, orum. n. pl. *The* nobler *internal parts* of the victim, heart, liver, etc.

Extĕnŭo, āvi, ātum, āre. 1. v. a. *To efface.*

Ex-ter (tĕrus), tĕra. tĕrum, adj. [ex, 'out']. *On the outside, outward.* (Comp.: extĕrĭor, us).—Sup.: extrēmus (and extĭmus), a, um: (a) *Outermost, utmost, furthest.* —(b) In time: *Latest, last.*

Extĭmesco, mŭi, ĕre. 3. v. inchoat. *To fear greatly.*

Extrēmus, a, um. See exter.
Exul. See exsul.
Făb-ĭus, ĭi, m. [fab-a, 'a bean']. 1. *Fabius;* the name of a Roman gens or clan, claiming descent from Hercŭles, which reckoned amongst its members many illustrious men. —2. Plur. : *The Fabii.*
Făce, or fac. [imperat. of facio]. *Make thou.*
Făcĭes, ēi, f. [facio]. *Face, form, aspect.*
Făcĭlis, e, adj. [facio]. *Easy, ready.*
Făcĭnus, ŏris, n. [facio]. *A misdeed, crime.*
Făcĭo, fēci factum, ĕre, 3. v. a. *To make;* in line 597, *to give.* In pass. : fĭo, fĭĕri, factus sum. *To be made, to become.*
Factum, i. n. [facio]. *A work, deed.*
Fācundia, æ, f. [for, fari], *Eloquence.*
Falcĭfer, ĕra, ĕrum, adj. [falx-fero]. *Scythe-bearing,* epithet of Saturn as god of time.
Fallāre, same as fallāris, pres. subj. pass. of fallo.
Fallo, fĕfelli, falsum, ĕre, 3. v. a. *To deceive, conceal.* Pass.: fallor, falsus sum [σφάλλω].
Faliscus, a, um, adj. Belonging to Falerii in Etruria, *Faliscan.*
Falsus, a, um, part. [of fallo]. *False.*
Fămŭlus, a, um, adj. *Servile, captive.*
Far, farris, n. *Spelt,* a kind of grain. In plur. farra, line 128, etc.
Fas, indecl. n. [fari]. *Right;* what is permitted by religion. Si licet et fas est= *if it be allowed by human and divine laws.*
Fasces (plur. of fascis, is, m.) *The fasces,* a bundle of rods bound round an axe, carried by the lictors before the consuls.
Fassus, a, um, part. of fătĕor.
Fasti, ōrum. See fastus.
Fa-stus, sta, stum, adj. [f(a)-or, 'to speak']. Law t. t.: 'on which it is allowed to speak;' fasti, ōrum, m. plur. ('Speaking days *or* court-days,' *i. e.* a list of the days for the sittings of judges; hence) *A calendar, almanack,* i. e. a list of all the days in the year, with their events, festivals, *etc.*—Fasti is the title of a work by Ovid, consisting of twelve books, of which six only have come down to us.
Fătĕor, fassus sum, ēri, 2. v. dep. [fari, φάω]. *To confess.*
Fā-tum, ti, n. [f (a)-or, 'to speak']. 1. *Destiny, fate,*

—2. Plur. : Personified : *The Fates;* the goddesses of destiny.

Faustus, a, um, adj. [faveo]. *Fortunate, auspicious.*

Făvĕo, fāvi, fautum, ēre 2. v. n. *To be favourable.*

Fē-lix, līcis, adj. [fĕ-o, 'to produce']. *Happy, fortunate, prosperous.*

Fēnus, ŏris, n. *Interest* on capital lent.

Fĕra, æ. See ferus.

Fĕrax, ācis, adj. [fero]. *Fruitful.*

Fĕrendus, a, um, Gerundive of fero.

Fĕrĭo, no perf. nor sup., īre, 4 v. a. *To strike,* etc.—Pass. : fĕrĭor, no perf. īri.

Fĕro, tŭli, lātum, ferre, v. irreg. : *To bear, carry, obtain, endure.* At line 626 ferunt = *it is said, they say* [akin to φέρω].

Fĕrox, ōcis, adj. : 1. In a good sense. *Spirited, bold, courageous.*—2. In a bad sense : *Fierce, violent, headstrong.*

Fĕr-us, a, um, adj, : 1. Of animals : *Wild.* — As Subst. : (a) fĕrus, i, m. *A wild animal;* of Geryon's cattle stolen from Hercules by Cacus; (b) fĕr-a, æ, f. *A wild beast.*—2. *Cruel, fierce, savage* [akin to θήρ, in Æolic dialect φήρ, 'a wild animal'].

Fervĭdus, a, um, adj. [ferveo θέρω]. *Hot.*

Festum, i, n. *A feast, festival*

Festus, a, um, adj. [fari]. *Festive.*

1. Fē-tus, tūs, m. [fĕ-o, 'to produce *or* bring forth']. *Young ones, offspring, produce.*

2. Fētus, a um, adj. *Pregnant, fruitful.*

Fictĭlis, e, adj. [fingo]. *Made of clay.*

Fĭd-es ĕi, f. [fīd-o, 'to trust']. *Trust, faith, belief.* A given *promise, a pledge.*

Fīgo, fixi, fixum, fīgĕre, 3. v. a. : 1. *To fix* or *fasten.* —2. Pass. : fīgor, fixus sum, fīgi [prob. akin to σφιγ-γω, 'to bind tight'].

Fīg-ūra, ūræ, f. [FIG, root of fingo, 'to form']. *Form, shape, figure.*

Fīn-īo, īvi *or* ĭi, ītum, īre, 4. v. a. [fīn-is]. *To end, to finish.*

Fī-nis, nis, m. *An end, bound, limit.*

Fīn-ĭtĭmus, ĭtĭma, ĭtĭmum, adj. [fin-is]. *Bordering upon, adjoining, neighbouring.*—As Subst. : fīnĭtĭmi, ōrum, m. plur. *The neighbouring people, those in the neighbourhood.*

Fīo, fĭĕri. See facio.

Firmo, āvi, ātum, āre, 1. v. a. [firmus]. *To strengthen.*

Flam-ma, mæ, f. *A flame* [fr. flag-ro, 'to burn *or* blaze;' akin to Gr. *φλέγ-ω*, 'to burn'].

Flĕo, flēvi, flētum, flēre, 2. v. n. and a. *To weep, shed tears, to weep for* [akin to *φγέ-ω*, 'to gush *or* overflow'].

Flexus, ūs, m. [flecto]. *Bending.*

Flōrĕo, ŭi, ēre, 2. v. n. [flos]. *To flourish, bloom.*

Fluc-tus, tūs, m. [fr. flŭo, 'to flow']. *A billow, wave.*

Flū-men, mĭnis, n. [flŭ-o, 'to flow']. *A stream, river.*

Fŏcus, i, m. *A fire-place, hearth.*

Foenum, i, n. *Hay.*

Fon-s, tis, m. [fr. fund-o, 'to pour forth']. *A spring, fountain.*

Fontānus, a, um, adj. [fons]. *Belonging to fountains.*

For, fātus sum, fāri, 1. v. n. and a. defect. [cf. *φάω, φημί*]. *To say, to speak.*

Fŏr-is, is, f. *A door* [akin to Gr. *θύρ-α*].

Forma, æ, f. [cf. *μορφή*]. *Form.*

Formātus, a, um, part. of formo, āvi, ātum, āre, 1. v. a. [forma]. *To form.*

Formīca, æ, f. [*μύρμηξ*]. *An ant.*

For-tis, te, adj. 1. *Strong.*—2. *Brave, bold, courageous, stout;*—for male fortis, see male [for fertis? fr. fĕr-o; and so, 'that bears;' hence, 'strong'].

Fŏrum, i, n. [fero]. *A market place.*

Fortūna, æ, f. [fors]. *Fortune, destiny.*

Fŏvĕo, fōvi, fōtum, ēre, 2. v. a. *To keep warm, cherish.*

Fractus, a, um, P. perf. pass. of frango.

Frăg-or, ōris, m. [frango, 'to break,' through root FRAG]. *A crashing,* as when something is broken to pieces, *a crash.*

Frango, frēgi, fractum, frangĕre, 3. v. a. 1. *To break, shiver,* etc.—2. (*To break* in purpose; *i.e.*) *To soften, move, touch.*—Pass.: frangor, fractus sum, frangi [akin to Gr. *ῥήγ-νυμι*].

Frāter, tris, m. *A brother.*

Frēnum, i, n. *A bridle, curb, rein.*

Frĕtum, i, n. ('A strait']. *The sea.*

Frīg-ĭdus, ĭda, ĭdum, adj. [frīg-eo, 'to be cold']. *Cold, chill.* Comp.: frīgĭdĭor.

Frīgor, ŏris, n. [cf. *ῥῖγος*]. *Cold.*

1. Frons, dis, f. *A leaf.*

2. Frons, tis, f. *Brow, front.*

Frūges, um, (more rarely in the sing. frux. frugis) [fruor]. *Fruits* of the field, as distinguished from fructus, *fruits* of trees.

Frŭor, fructus sum, frŭi, 3. v. dep. With Abl. *To enjoy.*

Fŭg-a, æ. f. [fŭgĭo, 'to flee']. *A fleeing, flight.*

Fugarat = *fugaverat*, from fugo.

Fŭgĭo, fūgi, fŭgĭtum, fŭgĕre, 3. v. n. *To flee.*

Fŭgo, āvi, ātum, āre, 1. v. a, causat. [fugio]. *To put to flight, to exile.*

Fulgĕo, fulsi, ēre, 2. v. n. *To flash, to shine.*

Fulmen, ĭnis, n. [fulgeo]. *Lightning.*

Fū-mus, mi, m. *Smoke;*—at line 577 in plur. [akin to Gr. *θύ-ω*, 'to rush'].

Fūnestus, a, um, adj. [funus]. *Fatal.*

Fū-nus, nĕris, n.: 1. *A dead body, corpse.*—2. *Funeral rites; a funeral, burial.* 3. *Death.*

Fŭrĭōsus, a, um, adj. [furo]. *Mad, raging.*

Fūrius, ii, m. A Roman family name. At line 641 M. Furius Camillus, who took Veii, and afterwards returned from banishment to save Rome from the Gauls.

Fur-tum, ti, n. [fūr-or, 'to steal']. 1. *Theft.* –2. *A stolen thing.*

Gĕl-ĭdus, ĭda, ĭdum, adj. [gĕl-o, 'to freeze']. 1. *Freezing, frosty.*—2. *Cold, icy cold.*

Gĕ-mĭnus, mĭna, mĭnum, adj. [fr. gĕn-o, 'to bring forth']. *Two.*

Gemma, æ, f. [*γέμω*]. *A bud* (152), *a gem* (203).

Gĕnĕr-ōsus, ōsa, ōsum, adj. [gĕnus, gener-is, 'birth, noble birth']. *Of high* or *noble birth; high-born, noble*].

Gĕnĭtor, ĭtōris, m. [gĕn-o]. *A father.*

Gĕnĭtrix, trīcis, f. of genitor. *A mother.*

Gen-s, tis, f. [gĕno, 'to beget']. *A nation, race, people.*

Gĕn-us, ĕris, n. [gĕn-o, 'to bear *or* bring forth']. *A race, kind, sort.*

Germānĭa, æ, f. *Germany.*

Germānĭcus, i. prop. noun. See note of line 3.

Gĕro, gessi, gestum, gĕrĕre, 3. v. a. *To carry on, conduct; to carry, bear.*

Glans, ndis, f. *An acorn* [akin to Gr. *Βάλανος*].

Glŏbus, i. m. [akin to *glomus*]. *A globe, a mass.*

Græcia, æ, f. *Greece.*

Grădus, ūs, m. [gradior]. *A step, degree, rank.*

Grandis, e, adj. *Great, large, huge, vast.* Comp.: grandior.

Grānum, i, n. *A grain, seed.*

Grātes, f. plur. [gratus]. *Thanks.* Grates egi = I *returned thanks.*

Grāt-ĭa, ĭæ, f. [grāt-us]. *Favour, good-will, regard, thanks.*

Grātus, a, um, adj. : 1. *Delightful, dear, pleasing, agreeable.*—2. *Thankful, grateful.* Comp. : grāt-ĭor [akin to χαρτ-ός, 'causing delight'].

Grăvĭdus, a, um, adj. [gravis] *Heavy, full, pregnant.*

Grăv-is, e, adj. 1. *Heavy, weighty.*—2. *Heavy, oppressive, grievous, hard, severe,* at line 683 *destructive,* of birds. Comp. : grăv-ĭor [akin to Gr. βαρ-ύς].

Hăbē-na, næ, f. [hăbĕ-o, 'to hold']. *A rein.*

Hăbĕ-o, ŭi, ĭtum, ēre, 2. v. a. *To have, to hold, contain* [prob. akin to ἅ'π-τομαι].

Hærĕo, hæsi, hæsum, hærēre, 2. v. n. *To hold fast, cling, belong.*

Hasta, æ, f. *A spear, javelin.*

Hĕcăte, es, f. [Ἑκάτη]. *Hecăte,* daughter of Perses and Asteria. She is said to have been Luna in heaven, Diana on earth, and Proserpina in the lower world ; hence she is represented with three bodies or three heads.

Hellespontĭăcus, a, um, adj. [Ἑλλήσποντος]. An epithet of Priāpus, who was born and worshipped on the Hellespont, at Lampsăcus.

Herb-a, æ, f. Sing. and Plur.: *Pasturage, herbage, grass, food* [akin to Gr. φέρβ-ω], 'to feed'].

Hēres, ēdis, m. [χῆρος]. *An heir.*

Hercŭles, is, m. *Hercŭles ;* son of Jupiter, and of Alcmēna, the wife of Amphitryon, king of Thebes, celebrated for the twelve labours imposed upon him by Eurystheus, king of Mycēnæ, whom he was ordered by the Fates to serve for twelve years. Among these labours was the driving off of Geryon's cattle, referred to in the story of Hercules and Cacus. After death he was deified as the god of strength and the guardian of riches. He was also regarded as the guide of the Muses. See, also, Alcīdes. — Hercŭl-ĕus, ĕa, ĕum, adj. *Of,* or *belonging to Hercules.* [Hercles (Etruscan form of Gr. Ἡρακλῆς)].

Hercŭlĕus, a, um. See Hercules.

Hēr-ōs, ōis, m. *A hero,*

(543) Hercŭles [akin to Gr. ἡ'ρως].

Hespĕrĭa, æ, f. [ἑ'σπερος, vesper.] *Hesperia*, the western land, applied by the Greeks to Italy, and by the Roman poets sometimes to Spain.

Hespĕrĭus, a, um, adj. *Western, towards the West.* [Εσπέριος].

1. Hic, hæc, hoc. (Gen. hūjus; Dat. huic), pron. dem. *This;* at line 565, *the latter*, i. e. Hercules.

2. Hic, adv. [1. hic]. *Here.*

Hĭems, ĕmis, f. [χειμών]. *Winter.*

Hĭrundo, ĭnis, f. [χελιδών]. *A swallow.*

H-in-c, adv. 1. *From this place.*—2. *From this cause, hence.* — 3. *After this.* Hinc atque hinc = *on this side and on that.*

Hŏmo, ĭnĭs, comm. gen. *A human being, a person; a man* or *woman.*

Hŏnor, ōris, m. *Honour, an honour.*

Hŏnōrātus, a, um, adj. [part. of hŏnōro, āvi, ātum, āre]. *Honourable, honoured.*

Honos. See honor.

Hōra, æ, f. [ὡ'ρα]. *An hour.* In plur. Horæ, the Seasons, daughters of Jove and Themis.

Hordĕum, i, n. [horreo]. *Barley.*

Horrĕo, ēre. 2. v. n. *To shudder, to freeze.*

Hos-pes, pĭtis, m. 1. *A visitor, guest.*—2. *An entertainer; a host.*—3. = Gr. ξένος: *A guest-friend.*

Hospĭta, æ, f. [fem. of Hospes]. As adj. *Strange, foreign, hospitable.*

Hospĭt-ĭum. ĭi, n. [hospes, hospĭt-is]. *Hospitality, a place of entertainment.*

Hostīlis, e, adj. [hostis]. *Hostile.*

Hos-tis, tis, comm. gen. 1. *A stranger* or *foreigner.* 2. (a) A public *enemy, a foe.* (b) Plur.: *The enemy,* in collective force.

Hūm-ānus, āna, ānum, adj. [fr. homo]. *Human.*

Hŭm-ĕrus, ĕri, m. ('The upper bone of the arm'). *A shoulder* [akin to Gr. ὦμ-ος].

Hŭm-ĭlis, ĭle, adj. [hŭm-us, 'the ground']. *Low, near the ground, mean.*

Hūmor, ōris, m. [χυμός]. *Fluid, water.*

Hŭm-us, i, f. 1. *The ground.*—2. Opp. to æquor, 'sea.' *The land* [akin to χαμ-αί, 'on the ground'].

Iāson, ŏnis, m. Son of Æson, King of Thessaly, and leader of the Argonautæ, or sailors of the ship Argo, who went to Colchis to bring back the golden fleece.

Ibi, adv. [pronominal root I]. *In that place, there.*

Ic-o, ī, tum, ĕre, 3. v. a. *To strike, smite.*—Pass.: īc-or, tus sum, i.

1. Ictus, ūs, m. [ico]. *A blow, wound.*

2. Ictus, a, um, P. Perf. pass. of ico.

Idălĭus, a, um, adj. *Idalian.* From Idălĭum, a town in Cyprus, sacred to Venus.

I-dem, ĕă-dem, ĭ-dem, pron. dem. [pronominal root I; dem. suffix dem]. *The same.*—As Subst. m. plur. *The same persons.*—Idem officii = *the same duty.*

Idus, ŭum, f. pl. The *Ides*, the 15th day of March, May, July, and October, the 13th of the other months.

Igĭtur, conj. *Therefore.*

Ignis, is, m. *Fire.*

I-gnō-ro, rāvi, rātum, rare, 1. v. a. [for in-gno-ro; fr. in, 'negative' particle, root GNO; whence no-sco, old form gno-sco, 'to know']. Folld. by indefinite clause as Object: *Not to know; to be ignorant.*

Ignōtus, a, um, adj. [in-gnotus, notus]. *Unknown, strange;* hirundo, *the stranger* swallow.

Il-le, la, lud (Gen. illīus; Dat. illi), pron. adj. [fr. is]. *That, the former*, at line 563, Cacus. *He, she, it, they.*

Ilĭăcus, a, um, adj. Belonging to Ilium. *Trojan.*

Illic, adv. [illic (pron.), 'that']. *In that place, there.*

Illuc, adv. [adverbial neut. of illic, 'that']. *To that side* or *place, thither.*

Imāgo. ĭnis, f. [akin to similis]. *Image, form.*

Imber, bris, m. 1. *A heavy rain; a pelting shower* or *storm.*—2. *A rain-cloud, storm-cloud,* [akin to ὄμβρος].

Im-mensus, mensa, mensum, adj. [fr. in, 'not;' mensus, 'measured']. 1. Of extent: *Vast, huge, immense.*—2. *Boundless, infinite, endless.*

Immissus, a, um. [part. of immitto, immisi, immissum, ĕre, 3. v. a.] *Dishevelled, flowing free.* [Inmitto].

Immītis, e, adj. [in-mitis]. *Cruel, heartless.*

Immŏlo, āvi, ātum, āre. 1. v. a. [in-mola]. *To offer, sacrifice, immolate.*

Impĕrĭum, ii, n. [impero]. *Command, empire.*

Impĕtus, ūs. m. *Force, impetus, impetuosity.*

Im-pĭus, pĭa, pĭum. adj. [in-pĭus]. *Wicked, impious.*

Im-pōno, pŏsŭi, pŏsĭtum, pōnĕre, 3. v. a. [fr. in, pōno]. *To put, place, set,* or *lay upon.*

In, prep. gov. abl. and acc.: 1. With Abl.: (a) *In.*—(b) *On, upon.*—2. With Acc.: (a) *Into.*—(b) *On, upon.*—(c) *For.*—(d) *To, unto.*—[Gr. ἐν].

Inăchus, i, m. [Ἴναχος]. *Inăchus,* son of Oceănus, father of Io, and first King of Argos. The river Inăchus in Argŏlis was called after him.

Incædŭus, a, um, adj. [in-cædo]. *Uncut.*

In-certus, certa, certum, adj. [in, 'not;' certus, 'sure']. *Not sure, uncertain, doubtful.*

In-cĭpĭo, cēpi, ceptum, cĭpĕre, 3. v. n. [fr. in.; căpĭo]. 1. *To begin.*—2. *To begin to speak.*

Inclūdo, clūsi, clūsum, ĕre [in-claudo]. *To shut up, enclose.*

In-cumbo, cŭbŭi, cŭbĭtum, cumbĕre, 3. v. n. [in, obsol, cumbo, (= cŭbo). *To lie down, to lean.*

In-custōdītus, custōdīta, custōdītum, adj. [ĭn, 'not'; custōdītus, 'guarded']. *Unguarded, untended, unwatched.*

I-n-de, adv. ('From that;' hence). *From that place, thence, hence.* [Gr. θε, θεν, 'from'].

Index, ĭcis, comm. [indico]. *An informer, betrayer.*

Indīco, dixi, dictum, ĕre, 3. v. a. *To fix by proclamation, to proclaim.*

In-dŭo, dŭi, dūtum, dŭĕre, 3. v. a.: 1. *To put on* garments, *etc.* Pass.: in-dŭor, dūtus sum, dŭi [ἐν-δύω]:

In-ĕo, īvi *or* ĭi, ĭtum, ĭre, v. a. [in, 'into;' ĕo, 'to go']. *To go into, enter.*

In-ers, ertis, adj. [fr. in, ars]. *Sluggish, slow, inactive,* etc.

Infām-ĭa, ĭæ, f. [infām-is, 'of ill report']. *Disgrace, infamy;* at 551 applied to Cacus.

Infans, ntis, adj. and subst. [in-for]. *An infant.*

Infĕro, tŭli, illātum, ferre, v. a. *To bring into,* cum Dat.

Ingĕnĭum, i, n. *Ability, intellect.*

In-gens, gentis, adj. [in, 'not;' gens, 'a race *or* kind']. *Vast.* Of interest, *heavy.*

Ingrātus, a, um. adj. *Ungrateful, hated.*

Innŏcŭus, a, um. adj. [innoceo]. *Harmless, innocent.*

Inquam (inquĭo), v. def. *To say.* Inquit = *says.*

Inquit. See inquam.

In-sānus, sāna, sānum, adj.

[in, 'not;' sānus, 'sound']. *Raging, furious, mad.*

Insĭdĭōsus, a, um. adj. [insidiæ]. *Insidious, crafty.*

Insisto, instĭti, ĕre, 3. v. n. *To stand upon.*

In-sto, stĭti, stātum, stāre, 1. v. n. [ĭn, 'upon;' sto, 'to stand']. *To press, entreat, hang over, threaten.*

In-sum, fŭi, esse, v. n. [in; sum, 'to be']. *To be in.*

Intactus, a, um. adj. [tango]. *Untouched, undefiled, intact, uninjured* (441).

Intĕr-ĕā, adv. [fr. inter, 'between;' ĕam, acc. sing. fem. of is]. Of time: *Meanwhile, in the meantime.*

Intrā, prep., cum Acc. *Within.*

Intr-o, āvi, ātum, āre, 1. v. a. *To enter, go into.*

Intrŏĭtus, ūs. m. *Entrance* [intro-eo].

Intŭmesco, ŭi, ĕre, 3. v. n. *To swell, to be swollen.*

Invĕnĭendus, a, um, Gerundive of invĕnĭo.

In-vĕnĭo, vēni, ventum, vĕnīre, 4. v. a. [in, 'upon;' vĕnĭo, 'to come']. *To find, discover,* etc.

Ira, æ, f. *Anger, wrath.*

Ire, pres. inf. of ĕo.

Is, ĕa, ĭd (Gen. ējus; Dat. ĕi), pron. dem. *This* or *that* person *or* thing.—As Subst.: (a) ĭs, m. *He.*—(b) ĕa, f. *She*—(c) ĭd, n. sing.: *The thing just mentioned, that thing.*—(d) ĕa, n. plur. *The things just mentioned, those things.*

Isaurus, a, um, adj. *Isaurian.* Isauria was a district in Asia Minor, whose inhabitants (the Isauri) were addicted to robbery.

Is-te, ta, tud (Gen. istīus; Dat. isti), pron. dem. [is; demonstr. suffix te]. 1. *This,* or *that,* person *or* thing.—2. *Such as this,* etc.

Ita, adv. *Thus, so.*

I-ter, ĭtĭnĕris, n. [ĕo, 'to go']. *A road, way, path, course, journey,* etc.

Jăc-ĕo, ŭi, ĭtum, ēre, 2 v. n. 1. *To lie, lie down.*—2. *To be despised.*

Jăcĭo, jēci, jactum, jăcĕre, 3. v. a. *To throw, cast, fling, hurl.*

Jactus, a, um, part. [jacio]. *Thrown, cast,* of seed.

Jam, adv. 1. *At that time; then.*—2. *At this time; now, soon.*

Jānĭcŭlum, i. n. *One of the seven hills of Rome.*

Jānĭtor, ōris, m. *A doorkeeper.*

Jānŭa, æ, f. *A gate, door.*

Jānus, an old Italian divinity; god of the sun. He presided over all begin-

nings. The first month was called after him because he opened the year. [The word Janus has the same root as *Diana* and *dies*].

Jĕcur, jĕcŏris and jĕcĭnoris [ἦπαρ]. *The liver.*

Jŏvis, Jŏvi, Jŏvem, Jŏve, the oblique cases of Jūppiter.

Jŭbar, ăris, n. [juba = *a mane*]. *Beam of light.*

Jŭbĕo, jussi, jussum, jŭbēre, 2. v. a. *To order, command, bid.* — Pass.: jŭbĕor, jussus sum, jŭbĕri.

Jūdĭcĭum, ii, n. *Judgment.*

Jŭgum, i. n. [jungo]. *A yoke* for oxen.

Jūlia, æ, f. See note on line 536.

Junctus, a, um, P. perf. pass. of jungo.

Jungo, junxi, junctum, jungĕre, 3, v. a. 1. *To join, unite.* — 2. *To yoke.* — 3. Pass.: *To be joined to,* i. e. *to sit close beside.* — Pass.: jungor, junctus, sum, jungi [akin to Gr. ζυγ, root of ζεύγνυμι].

Jūno; ōnis, f. *Juno.* the daughter of Saturn, sister and wife of Jupiter.

Juppĭter, Gen. Jŏvis, m. *Jupiter;* a son of Saturn, and mythic king of the heathen celestial deities.

Jurgium, ii, n. [jurgo]. *Broil, quarrel.*

Jus, jūris, n. *Right, law, ordinance.* Jus est = *It is lawful.*

Jussi, perf. ind. of jŭbĕo.

Jussus, a, um, P. perf. pass. of jŭbĕo.

Justĭcia, æ, f. [justus]. *Justice.*

Jus-tus, ta, tum, adj. [fr. jus, jur-is]. *Just, upright.*

Jŭturna, æ. f. Sister of Turnus. *Lacus Juturnae,* a pond in the forum.

Jŭvencus, i, m. *Young bullock, steer* [juvenis].

Jŭvĕn-is, is, adj. comm. gen. *Young, youthful.* — As Subst.: *A young person; a youth, young man.*

Jŭvo, jūvi, jūtum, are. 1. v. a. *To delight, to avail.* In line 453 with quominus: '*save* the goose from giving its liver.'

Kălendae, arum, f. pl. [calo, καλέω]. *The calends,* the first day of the Roman month.

Lăb-o, āvi, ātum, āre, 1. v. n. *To be unsteady, to tremble, to be lost.*

1. Lăb-or, ōris, m. *Labour, toil* [akin to Gr. λαβ, root of λα(μ)β-άνω, 'to take'].

2. Lābor, lapsus sum, lābi, 3 v. dep. *To glide,* or *glide onwards; to set.*

Lăcrĭma, æ (old form dacrĭma), f. *A tear* [akin to Gr. δάκρυ].

Lăcus, ūs, m. *A lake*, [akin to λάκκος, 'a hole, a pit'].

Lædo, læsi, læsum, lædĕre, 3. v. a. *To hurt, injure, harm.*—Pass.: lædor, læsus, sum, lædi.

Læsūrus, a, um, fut. part. of lædo.

Lætus, a, um, adj. *Joyful, joyous, rejoicing.*

Lævus, a, um, adj. [λαιός]. *Left, on the left side.*

Lāmĭna, æ, f. *Plate, sheet,* of metal.

Lanx, lancis, f. *A plate or dish.*

Lar, lăris, usually in plur.

Lăres, um and ium, m. *Lares, household gods;* by metonymy, *the hearth.*

Lătens, ntis: 1. P. pres. of lătĕo.—2. Pa.: *Hidden, secret, concealed, obscure.*

Lăt-ĕo, ŭi, no sup., ēre, 2. v. n. *To lurk; to lie hid* or *concealed* [akin to λαθ, root of λα(ν)θ-άνω, 'to lie hid'].

Lătĭum, ĭi, n. *Latium;* a country of Italy in which Rome was situate (now *Campagna di Roma*, and a part of *Terra di Lavoro*).—Hence, (a) Lătī-nus (for Lătĭ-īnus), īna, īnum, adj. *Of,* or *belonging to, Latium*; *Latin.*—(b) Lăti-us, a, um, adj. = Latinus, above.

Lătĭus, a, um; same as Lătīnus, a, um. *Latin.*

1. Lātus, a, um, adj.: 1. *Wide, broad.*—2. *Extensive, extended* [akin to Gr. πλατύς].

2. Lătus, ĕris, n. *A side, bank.*

Laudo, āvi, ātum, āre, 1. v. a. [laus]. *To praise.*

Laus, laudis, f. *Praise.*

Lautus, a, um, adj. [really part. of lăvo, lāvi, or lăvā-vi, lautum, or lōtum, or lăvātum, āre, 1. v. a. *To wash*]. Washed, *neat, luxurious, dainty.* Inachi lauta='*dainty* daughter of Inăchus.'

Lēdaeus, a, um, adj. Belonging to Leda, the mother of Castor, Pollux, Helen and Clytemnestra. The *Ledæi dei* are Castor and Pollux.

Lĕgo, lēgi, lectum, lĕgĕre, 3. v. a. *To collect, gather together. To read.*—Pass.: lĕgor, lectus sum, lēgi.

Lēnis, e, adj. *Soft, smooth.*

Lĕo, ōnis, m. 1. *A lion.*—2. The constellation *Leo.* [Gr. λέων].

Lētĭfer, fĕra, fĕrum adj. [letum-fero, λήθη, φέρω] *Death-bringing, deadly.*

Lĕv-is, e, adj. *Light, slight, trifling, fickle* [akin to Gr. ἐ-λαχύς].

Lex, lēgis, f. [=leg-s; fr.

lĕg-o, 'to read']. *A law, statute, decree, ordinance.*

Lībātus, a, um, P. perf. pass. of lībo.

Lĭbellus, i. m. dim. [liber]. *A little book.*

1. Lib-er, ri, m. ('The inner bark, *or* rind, of a tree'). *A book.*

2. Lĭb-er, ĕra, ĕrum, adj. *Free, unrestricted, unfettered, unimpeded.*

Lĭbet, lĭbuit, lĭbĭtum est. 2. v. defect. *It pleases,* etc.

Lībo, āvi, ātum, āre, 1. v. a. ('To take'). In religious ceremonies, etc. *To offer, dedicate, consecrate,* etc.—Pass.: lībor, ātus sum, āri.

Lībr-o, āvi, ātum, āre, 1. a. v. [lībr-a, 'a balance'] ('To balance *or* poise;' hence) *To set in motion, sway to and fro.*—Pass.: lībr-or, ātus sum, āri.

Lībum, i, n. *A sacred cake.*

Lĭcĕo, ŭi, ĭtum, ēre, 2. v. n.: 1. *To be allowed* or *permitted; to be allowable* (lĭcet, lĭcŭit *or* licitum est, *etc.*, licebit, etc.: *it is,* etc., *allowed, permitted* or *allowable; it is,* etc., *lawful*).—2. When licet introduces a subordinate proposition which makes a concession, it apparently assumes the nature of a conjunction: *Even if, although.*

Lĭgo, ōnis, m. *A spade.*

Lī-men, mĭnis, n. 1. *A threshold.*—2. *An abode, dwelling.*

Lingua, æ, f. *The tongue, speech, utterance* (445).

Lis, lītis, f. *Strife, dispute, quarrel* [akin to ἔρις].

Lī-tus, tŏris, n. *The sea-shore, beach, strand.*

Līvĭdus, a, um, adj. Livid, *envious, slanderous.*

Lŏc-us, i, m. (plur. lŏci, m. and lŏca, n.) *A place, spot,* etc. [prob. akin to Gr. root λεχ, 'to put'].

Lŏcūtus, a, um, part. of loquor.

Lŏlĭum, ii, n. *Darnel, tares.*

Long-us, a, um, adj. *Long.*

Lŏqu-or, ūtus, (and lŏc-), i, 3. v. dep. *To speak, say.*

Lūcĕo, luxi, ēre, 2. v. n. *To shine.*

Lūc-ĭdus, ĭda, ĭdum, adj. [lūc-ĕo, 'to shine']. *Shining, bright.* Comp. lucidior.

Lūcĭfer, i, (lux-fero]. *Morning star; day.*

Lŭcrum, i, n, [luo]. *Gain, profit.*

Lūdo, lūsi, lūsum, ĕre, 3. v. n. *To sport, frolic.*

Lustr-o, āvi, ātum, āre, 1. v. a. [lustr-um, 'an expiatory offering']. *To purify.*

Lŭtĕus, a, um, adj. [lūtum]. *Of clay, clay.*

Lux, lūcis, f. *Light, day.*

Luxŭrĭ-o, āvi, ātum, āre, 1. v. n. [luxŭrĭ-a]. *To luxuriate, to delight.*

Luxŭrĭōsus, a, um, adj. [luxurio]. *Luxuriant, rank.*

Lyra, æ, f. 1. *A lyre, lute.* —2. The constellation so called, *the Lyre* [λύρη].

Măcĭes, ēi, f. [maceo]. *Meagreness, leanness.*

Mădĭdus, a, um, adj. [madeo] *Wet, watery.*

Maenălus, i, m. A range of mountains in Arcadia.

Maerĕo, ēre, 2. v. a. et n. *To mourn.*

Măg-is, comp. adv. [root MAG. See mag-nus]. *More; in a greater* or *higher degree:* magis quàm, *more than.*

Mag-nus, na, num, adj. : 1. *Great.*—2. *Mighty, powerful.*—3. *Noble, famous.* Comp. : mājor ; Sup. : maxĭmus [root MAG, akin to Gr. μέγ-ας].

Mājestas, ātis, f. [majus, magnus]. *Majesty, dignity.*

Mājor, us. See magnus.

Măl-e, adv. [măl-us, 'bad']. *Badly;* i.e. (a) *Injuriously, hurtfully, to one's hurt.* —(b) *Unfortunately.*—(c) Imparting a contrary, *or* bad, meaning to words containing in themselves a good force : *Not, un- in-* ; male fortis = *Cowardly;* male servatus, (*not kept* or *preserved;* i. e.) *lost.* Comp. : pējus ; (Sup. : pessĭme).

Măl-us, a, um, adj.—1. *Bad.* —2. *Unfortunate, adverse, calamitous.*—As Subst. : mălum, i, n. *An unfortunate thing,* etc. ; *i.e. A misfortune, calamity,* etc.; — at 552 used of Cacus. Comp. : pējor ; (Sup.: pessĭmus) [akin to Gr. μέλ-ας, 'black.']

Mandā-tum, ti, n. [mand-(a)-o, 'to enjoin.'] *A charge, instruction, commission, command.*

1. Măne, imperat. of măneo.

2. Māne, n. indecl. *The morning, early morning.*

Măn-ĕo, si, sum, ēre, 2. v. n. *To remain, continue* [μέν-ω].

Mă-nus, nūs, f. 1. *The hand.* —2. *A band,* or *company.*

Măre, is, n. *The sea.*

Mărīt-us, i, m. [mărīt-us, 'married.'] *A husband.*

Mar-s, tis, m. : 1. *Mars;* the (Roman) mythic god of war, father of Romulus and Remus by Rhea Silvia, daughter of Numitor, king of Alba in Italy.—2. *War.*

Massa, æ, f. [μάζα]. *A lump, a mass.*

Martĭgĕna, æ, adj. [Mars-gigno]. *Mars-born,* epithet of Romulus.

Mā-ter, tris, f. *A mother.* [akin to Gr. *μή-τηρ*; Sans. *mâ-tri*].

Mātrōna, æ, f. [mater]. *A married woman, a matron.*

Maxĭmus, a, um, sup. adj. See magnus.

Me, Acc. and Abl. sing of ĕgo.

Mēcum = cum me. See cum.

Mĕdĭum, ĭi. See mĕdĭus.

Mĕdĭus, ĭa, ĭum, adj. : 1. *Middle, mid.*—As Subst., mĕdĭum, i, n. *The middle, the midst.*—2. *The middle of* [akin to Gr. *μέσ-ος*].

Mĕi, gen. sing. of ĕgo.

Mel, mellis, n. *Honey* [akin to Gr. *μέλ-ι*]. Plur. mella.

Mĕlĭor, us, comp. adj. See bonus.

Membrum, i, n. *A limb, member.*

Mĕ-mĭn-i, isse, v. defect. [mens]. *To bear in mind; to remember, recollect.*

Men-s, tis, f. *The mind, purpose.* Gr. [*μέν-ος*].

Men-sis, sis, m. [root MEN, whence men-sus, part. perf. of mētĭor, 'to measure']. *A month.*

Mensūra, æ, f. [metior]. *The measure.*

Mergo, mersi, mersum, ĕre, 3. v. a. *To plunge, sink.*

Mĕr-ĭtum, ĭti, n. [mĕr-ĕo, 'to deserve']. *A service, kindness, benefit, desert, misdeed.*

Mersus, a, um, part. of mergo.

Mĕr-um, i, n. [merus, 'pure']. *Pure wine;* i.e. not mixed with water.

Messāna, æ, f. *Messana,* the modern Messina in Sicily.

Mes-sis, sis, f. [for met-sis; fr. mĕt-o, 'to mow *or* reap']. 1. *Harvest.*—2. *Corn, crops.*

Mētĭor, mensus, sum, mētiri, 4. v. dep. *To measure.*

Mĕtus, ūs, m. *Fear, dread, terror.*

Mĕ-us, a, um, pron. poss. [me acc. sing. of ĕgo, 'I']. *Of,* or *belonging to, me; my, mine.*

Mĭc-o, ŭi, no sup., āre, 1. v. n. *To twinkle.*

Mĭcŭi, perf. ind. of mĭco.

Mĭhĭ, dat. sing. of ego.

Mīles, ĭtis, comm. gen *A soldier.*

Mille, num. adj. indecl. *A thousand.*—As Subst. : millia, um, n. plur. *Thousand, thousands* [akin to *χίλ-ιοι*].

Mĭnĭmus, a. um. See parvus.

Mĭnister, tri, m. *A servant, minister.*

Mĭnus, comp. adv. [minor]. *Less,* with quo, (quo minus), after a verb of preventing, with a following subj. *from* [by which the less].

Mīrandus, a, um, Gerundive of mīror.

Mī-ror, rātus, sum, rāri, 1. v. dep. *To wonder*, or *marvel at.*

Miscĕo, miscŭi, mistum *or* mixtum, miscēre, 2. v. a. 1. *To mix* or *mingle.*—2. *To join, unite.*—3. *To throw into confusion, to disturb* (123).—Pass.: miscĕor, mistus *or* mixtus sum, miscēri [akin to Gr. *μίσγ-ω, μιγ-νυμι*].

Mĭs-er, ĕra, ĕrum, adj. [prob. akin to mær-ĕo, 'to be sad;' mæs-tus, 'sad']. *Wretched, miserable:* — me miserum, *wretched me!* or *woe is me!*

Mīsĕram, mīsi, pluperf. and perf. ind. of mitto.

Missus, a, um, P. perf. pass. of mitto.

Mistus (mixtus), a, um, P. perf. pass. of miscĕo.

Mītĭor, us. See mītis.

Mītis, e, adj. *Mild, gentle* in disposition, *etc.* Comp.: mīt-ĭor.

Mitto, mīsi, missum, mittĕre, 3. v. a. *To send, send forth.*—Pass.: mittor, missus sum, mitti.

Mŏdo, adv.: 1. *Only:*—si modo, *if only.*—2. *Just now, recently, but this moment.*—3. Modo...modo, *now...now.*

Mŏ-dus, di, m. *A measure, a strain*, etc.; *melody, music* [akin to Gr. *μέτρον*, 'a measure'].

Mŏnēta, æ, f. 1. An epithet of Juno, in whose temple money was coined.—2. *Coined money, money.* [moneo].

Mœn-ĭa, ĭum, n. plur. *Walls* of a city [akin to *ἀ-μύν-ω* 'to ward off'].

Mōles, is, f. *An immense*, or *vast, mass.*

Mŏnĕo, ŭi, ĭtum, ēre. 2. v. a. *To advise.*

Mŏnĭtus, ūs, m. [moneo]. *Instruction, advice.*

Mon-s, tis, m. [fr. mĭn-ĕo, 'to project']. *A mountain:* montibus Ausoniis, Abl. of place 'where.'

Mon-strum, stri, n. [mŏnĕo, 'to warn']. *A monster.*

Mŏra, æ, f. *Delay.*

Mŏrĭens, ntis, P. pres. of mŏrĭor.

Mŏr-ĭor, tŭus, sum, i, 3. v. dep. *To die.*

Mŏr-or, ātus sum, āri, 1. v. dep. [mŏr-a, 'delay']. *To delay, tarry, linger.*

Mor-s, tis, f. [mŏr-ĭor]. *Death.*

Mort-ālis, āle, adj. [mors, mort-is]. *Mortal, human.*

M-ōs, ōris, m. *Usage, habit, custom, practice.*

1. Mō-tus, tūs, m. [for movtus; fr. mŏv-ĕo, 'to move']. *A moving, motion, trouble.*

2. Mōtus, a, um, P. perf.

pass. of mŏvĕo. Of arms: *being taken up.*

Mŏvĕo, mōvi, mōtum, mŏvēre, 2. v. a.: 1. *To move, to employ, exert.*—2. Mentally, etc.: *To move, affect.*—Pass.: *To be excited, to be uneasy.*

Mōvi, mōvissem, perf. ind. and pluperf. subj. of mŏvĕo.

Mox, adv. *Soon, presently*

Mūgī-tus, tus, m. [mūgĭ-o, 'to bellow, to low']. *A bellowing, a lowing.*

Mulcĕo, mulsi, mulsum *or* mulctum, mulcēre, 2. v. a. *To soothe, appease, to stroke* (the beard).

Mul-cĭber, ĭbri, m. [mulcĕo, in force of 'to soften']. *Mulciber;* a name given to *Vulcan,* the Roman fire-god, from the power that fire possesses to soften iron, etc.

Mul-tus, ta, tum, adj.: 1. Sing.: *Much.*—2. Plur.: *Many.*—As Subst.: multa, ōrum, n. plur. *Many things.*

Mundus, i, m. *The universe.*

Mūnus, ĕris, n. *An office, duty, gift.*

Nactus (nanctus), a, um, P. perf. of nanc-iscor.

Nāĭas, ădis, f. [akin to νάω]. *A Naiad,* or water-nymph.

Nam, conj. *For.*

Nam-que, conj. [nam, 'for;' suffix quĕ]. *For.*

Nanc-iscor, nactus sum, nancisci, 3. v. dep. *To get, procure, obtain.*

Nanctus, a, um. See nactus.

Nar-ro, rāvi, rātum, rāre, 1. v. a. *To tell, relate, narrate.*

Nā-scor, (old form gna-), tus sum, sci, 3. v. dep. *To be born* or *sprung.* [γιγνώσκω].

Nās-o, ōnis, m. [nas-us, 'a nose']. *Naso;* a name in certain Roman families or houses; amongst others in the Ovidian. See Ovidius.

Nā-ta, tæ, f. [nā-scor, 'to be born']. *A daughter:* nāta Latini, *the daughter of Latinus,* i. e. Lavinia, the wife of Ænēas.

1. Nā-tus, ti, m. *A son.*

2. Nātus, a, um, P. perf. of nascor, ;—with Abl. of Origin: Jove natus, *he that was sprung from Jove,* i.e. Alcides *or* Hercules.

Nāvālis, is, adj. [navis]. *Belonging to a ship.* Nav. forma = *figure of a ship.*

Nāvis, is, f. *A ship, vessel* [akin to Gr. ναῦς].

1. Nē, adv. and conj.: 1. Adv.: *No, not.*—2. Conj.: *That not, lest.*

2. Nĕ, enclitic and interrogative particle. *Whether:* —ne . . . ne, *whether . . . or whether.*

Nec. See neque.

Nĕfastus, a, um, [ne-fastus]. *Unlawful, unlucky, inauspicious.*

Nĕm-us, ŏris, n. *A wood with open glades; a grove* [akin to Gr. *νέμω*, 'to feed'].

Nĕpos, ōtis, m. [ne-potis ?] *A grandson.*

Neptūnĭus, a. um. adj. [Neptunus]. *Neptunian*, applied to Pergăma because Neptune helped to build the walls of Troy for Laomĕdon.

Nĕ-que (nec), conj. and adv. [nĕ, 'not;' quĕ, 'and']. 1. Conj.; *And not, nor.* Adv.: *Not.*

Nē-scĭo, scīvi *or* scĭi, scītum, scire, 4. v. a. [ne-scio]. *Not to know.*

Neu. See neve.

Nē-ve (neu), conj. 1. *And not, nor.*—2. *And that not; and lest.*

Ni. conj. *Unless.*

Nīdus, i. m. *A nest.*

Nĭhil, [ne-hilum]. *Nothing.*

Nil. See nihil.

Nĭmĭ-um, adv. [nĭmĭ-us, 'too much']. *Too much, too.*

Nĭ-si, conj. [ne, 'not;' si, 'if']. 1. *Unless, except.*—2. *Save, but, except.*

1. Nītor, nīsus and nixus sum, nīti, 3. v. dep. *To exert one's self, labour, make efforts*, etc.

2. Nĭtor, ōris m. [nĭteo]. *Splendour.*

Nĭves, plur. of nix.

Nĭvĕus, a, um, adj. [nix]. *Snowy, snow-white.*

Nix, nĭvis, f. *Snow* [*νίψ, νιφός*].

Nōbĭlĭor, us. See nōbĭlis.

Nō-bĭlis, bĭle, adj. [no-sco, 'to know']. *High-born, of noble birth, noble.* Comp. nōbĭl-ĭor; (Sup.: nōbĭlissĭmus).

Nōbis, Dat. and Abl. plur. of ĕgo.

Nō-men, mĭnis, n, [no-sco]. *A name, appellation.*

Nōn, adv. *Not.*

Nōnus, a, um; num, adj. *The ninth.*

Nōnæ, ārum, f. pl. *The Nones*, i.e. the seventh of March, May, July, October, the fifth of the other months.

Non-dum, adv. [non, 'not;' dum, 'yet']. *Not yet.*

Noras, for noveras, from nosco.

Nōris, for nōvĕris, perf. subj. of nosco.

Nō-sco, vi, tum, scĕre, 3. v. a. 1. In present tense and its derivatives: *To get or obtain a knowledge; to become acquainted with, come to know.*—2. In perfect tense and its derivatives: *To have become acquainted with; to know* [old form gnō-sco; Gr. *γι-γνώ-σκω*].

Nos-ter, tra, trum, pron. poss. [nos, plur. of ĕgo, 'I']. 1. *Our, ours.*—2. For meus: *My, mine.*

Nŏ-ta, tæ, f. [no-sco]. *A mark, sign, fame.*

Nŏt-o, āvi, ātum, āre, 1. v. a. [nŏt-a, 'a mark']. *To mark* in any way. Pass.: nŏt-or, ātus sum, āri.

Nōtus, a, um. 1. P. perf. pass. of nosco.—2. Pa.: *Known, well-known.*

Nŏvem, num. adj. indecl. *Nine.*

Nōvi, perf. ind. of nosco.

Nŏv-ĭes, adv. [nŏv-em, 'nine']. *Nine times.*

Nŏvĭtas, ātis, f. [novus]. *Renewing, beginning.*

Nŏv-o, āvi, ātum, āre, 1. v. a. [nŏv-us, 'new']. *To renew, raise up afresh.* —Pass.: nŏv-or, ātus sum, āri.

Nŏv-us, a, um, adj. 1. *New.* —2. *Fresh.* — 3. *Novel, unusual.* — 4. In superl. *last* (163). [Gr. *νέ-ος*].

Nox, noctis, f. *Night*, at line 455, deæ noctis=to the goddess of night, i.e. Nox, daughter of Chaos [akin to Gr. *νύξ*].

Nūb-es, is, f. *A cloud* [akin to Gr. *νέφ-ος*].

Nūbĭlum, i, [nūbĭlus, a, um, from nubes]. A cloudy sky, in plur. *clouds.*

Nūbo, nupsi (nupta sum) nuptum, nūbĕre, 3. v. n. [nubes]. *To veil one's self for, to marry*, of a woman. Cum Dat.

N-ullus, ulla, ullum, adj. [for ne-ullus]. *Not any, none, no.* — As Subst.: nullus, īus, m. (=nemo). *No one, nobody.*

Num, interrog. particle used gen. when a negative answer is expected. Not to be translated.

Nŭma, æ, *m.* Second king of Rome.

Nŭmantīnus, a, um, adj. *Numantine*, belonging to Numantia, a city of Hispania Tarraconensis.

Nŭm-ĕrus, ĕri, m. *A number*, [*νέμ-ω*, 'to distribute'].

Nūmen, ĭnis, *n. Divine will, divinity.*

Nŭmĭda, æ, m. [*Νομάς*]. *A Numidian*, a native of Numidia, a province of North Africa, between the territory of Carthage, Africa Proper, and Mauritania. The name means a *Nomad.*

Nunc, adv. *Now, at this time*:—nunc . . . nunc, *now . . . now, at one time . . . at another time* [akin to *νῦν*].

Nuncŭpo, āvi, ātum, āre. 1. v. a. [nomen-cupio]. *To name, call.*

N-unquam, adv. [for ne-un-

quam; fr. ne, 'not,' unquam, 'ever']. *Not ever. at no time, never.*

Nuntĭo, āvi, ātum, āre. 1. v. a. *To announce.*

Nū-per, adv. [for nov-per; fr. nŏv-us, 'new']. *Newly, lately, recently, not long ago.*

Nuptus, a, um, P. perf. of nūbo. Nuptas, line 625 = *matrons.*

N-usquam, adv. [for ne-usquam; fr. ne, 'not;' usquam, 'anywhere']. *Not anywhere, nowhere.*

Nūtrio, īvi, or ii, ītum, īre. 4. v. a. *To nourish.*

Nūtr-ix, īcis, f. [nūtr-ĭo, 'to nourish, to rear']. *A nurse.*

Nūtus, ūs. m. [nuto = *to nod*]. *Nod.*

Nympha, æ, f.: 1. *A bride, wife.*—2. *A nymph.*

O! interj. *O! oh!*—O is never elided before a following vowel.

Ob, prep. gov. acc.: *On account of, for* [akin to ἐπ-ί].

Obdo, dĭdi, dĭtum, ĕre: 3. v. a. [Ob-do]. *To shut.*

Obĕo, īvi, or ii, ĭtum, īre, 4. v. a. et n. [ob-eo]. *To traverse, go through.*

Obex, ĭcis and jĭcis, m. and f. [= obecs; fr. objĭcĭo (= objacio), 'to cast over against']. *A barrier.*

Objĭce, abl. sing. of ŏbex.

Oblī-tus, ta, tum, P. perf. of oblīviscor.

Ob-lī-viscor, tus sum, visci, 3. v. dep. *To forget.*

Ob-rŭo, rŭi, rŭtum, rŭĕre, 3. v. a. [ŏb, rŭo, 'to throw down']. 1. *To cover* or *cover over.*—2. *To overwhelm, drown, sink.*—Pass.: ob-rŭor, rŭtus sum, rŭi.

Obrŭtus, a, um, P. perf. pass. of obrŭo.

Obvĭus, a, um, adj. [ob-via]. *Opposing, against.*

Oc-cŭp-o, āvi, ātum, āre, 1. v. a. [for ob-cap-o]. *To fall upon, attack;*—at line 575 supply eum—or virum, see follg. line—as nearer Object.

Oc-ŭlus, ŭli, m. *An eye* [akin to Gr. ὄκ-ος.]

Odōrātus, ta, tum, (P. perf. pass. of ŏdōro, 'to perfume') adj. *Sweet-scented, sweet-smelling, fragrant.*

Oebălius, a, um, adj. *Oebalian.* From Oebălus, a king of Sparta.

Offendo, di, sum, ĕre. 3. v. a. *To offend.*

Offensus, a, um. See offendo.

Offĕro, obtŭli, oblātum, ferre, v. irreg. *To offer, present.* [ob-fero].

Of-fĭc-ĭum, ĭi, n. *A voluntary service, kindness, duty.*

Ol-im, adv. [for oll-im; fr. oll-e, old form of ill-e]. 1.

Of time past: *Formerly, once, once upon a time.*—2. Of time future: *In after time, hereafter.*

Omen, ĭnis, n. *An omen.*

Omnis, e. adj.: 1. *All, every;* omnĭa, um, n. plur. *All things.*

Onus, ĕris, n. *A burden, load.*

Opĕrōsus, a, um, adj. [opus]. *Laborious, industrious.*

Opĕrio, ŭi, ertum, īre. 4. v. a. *To cover.*

Opes, um. See ops.

Op-pōno, pŏsŭi, pŏsĭtum, pōnĕre, 3. v. a. [ob-pono]. *To place over against* or *before.*—Pass.: op-pōnor, pŏsĭtus sum, pōni.

Oppŏsĭtus, a, um, P. perf. pass. of oppōno.

Op-s, is (Nom. Sing. does not occur; Dat. is found perhaps only once), f. Mostly plur.: *Means,* or *resources; aid, assistance; wealth, riches,* etc.

Opto, āvi, ātum, āre, 1. v. a. *To desire, wish for.*

1. Opus, ĕris, n.: 1. *Work, toil, labour.*—2. *A work,* etc.

2. Opus, n. indecl. *Need, necessity*:—sometimes folld. by Abl.

1. Ora, æ, f. 1. *Coast, sea-coast, shore.*—2. *A region, country,* etc.

2. Ora, nom. and acc. plur. of 1. os.

Orbis, is, m. 1. *The world.*—2. *Round, revolution,* line 54.

Orīgo, ĭnis, f. [orior]. *Origin.*

Or-ĭor, tus sum, īri, 3. and 4. v. dep. *To be born; to rise.* [root OR, akin to *ορ-νυμαι*].

Orĭens, ntis, part. of orior.

Orno, āvi, ātum, āre, 1. v. a. *To adorn, ornament.*—Pass.: ornor, ātus sum, āri.

Ortus, a, um, P. perf. of ŏrĭor.

1. Os, ōris (Gen. plur. not found). n. 1. *The mouth.*—2. *The face, countenance.*—Figur. *speech.*—3. *A head* (557).

2. Os, ossis, n. *A bone* [akin to Gr. *ὀστέον*].

Os-tendo, tendi, tensum *or* tentum, tendĕre, 3. v. a. fr. obs (=ob), tendo. *To show, display*

Otĭum, ii, n. *Leisure.*

Ovĭdĭus, ĭi, m. *Ovidius* or *Ovid* (with the prænomen *Publius* and the cognomen *Naso*). The Roman poet. See Introduction.

Ovis. is f. [*ὄϊς*]. *A sheep.*

Ovum, i. n. [*ᾠόν*]. *An egg.*

Pācālis, e, adj.: [pax]. Belonging to peace or to the goddess of peace, *peaceful.*

Pāgĭna, æ. f. *A page* of a book.

Pāgānus, a, um, adj. [pagus]. *Belonging to the pagus;* as Subst. *a villager.*

Pāgus, i, m. [pasco]. *A country district, a village.*

Păgăsaeus, a, um, adj. *Pagasaean*, belonging to Pagăsae, a port of Thessaly, where Jason built the ship Argo.

Pallas, antis (Voc. Palla), m. *Pallas*, the son of Evander.

Pallĕo, ŭi, ēre. 2. v. n. *To grow pale or sickly*, of crops.

Palmes, ĭtis, m. [Palma]. *A vine-shoot.*

Pālus, i. m. *A peg.*

Pando, pandi, pansum and passum, pandĕre, 3. v. a. *To open, to lay* or *throw open.* Pass. : pandor, pansus and passus sum, pandi.

Par, păris, adj. *Equal.*

Parco, peperci, parcĭtum, or parsum, ĕre. 3. v. a. Cum dat. *To spare.*

Păr-ens, ntis, comm. gen. [fr. părĭ-o]. *A parent.*

Părĭo, pĕpĕri, partum, părĕre, 3. v. a. *To bring about.* Pass. : părĭor, partus sum, pări [prob. akin to Gr. *φέρ-ω*, Lat. fĕr-o].

Păr-ĭter. adv. [par, păr-is, 'equal']. *Equally.*

Păr-o, āvi, ātum, āre, 1. v. a.: 1. *To prepare, make* or *get ready*, etc.—2. *To get, obtain, acquire* [prob. akin to Gr. *φέρ-ω*, Lat. fĕr-o].

Parrhăsĭus, a, um, adj.: *Parrhasian, Arcadian*, belonging to Parrhasia, a town in Arcadia.

Par-s, tis, f. 1. (a) *A part, portion.* — (b) Adverbial Abl. : parte, *In part, partly.*—2. Of persons : *A part, some* [akin to *φάρ-ω*, 'to cut'].

Partus, ūs, m. [pario]. *A birth, offspring.*

Părum adv. [cf. parvus]. *Little, but little.*

Par-vus, va, vum, adj. [prob. akin to par-s]. 1. Pos.: *Small, little.*—2. Of persons : *Little, youthful, young.* Comp. mĭnor; Sup.: mĭnĭmus.

Pasco, pāvi, pastum, ĕre. 3. v. a. *To feed* [*πάσκω*].

Pascŭum. See pascŭus.

Pasc-ŭus, ŭa, ŭum, adj. [pasc-o, 'to feed']. *Of, or for, pasture.*—As Subst.: pascŭum, i, n. *A grazing ground, pasture.*

Passūrus, a. um, P. fut. of pătĭor. *Destined to suffer.*

1. Passus, a, um. P. perf. of pătĭor.

2. Passus, a, um [part. of pando, pandi, passum et pansum, ĕre]. *Dishevelled.*

Păt-ĕo, ŭi, no sup., ēre, 2. v. n. *To lie,* or *be, open ; stretch out, extend* [akin to Gr. *πετ-άννυμι*].

Pă-ter, tris, m. *A father.* In plur. patres = *the senators, the senate*, etc. [akin to Gr. πα-τήρ.]

Pătĕris, 2. sing. pres. ind. of patior.

Păter-nus, na, num, adj. [păter, păt(e)r-is, 'a father']. *Of*, or *belonging to, a father; paternal.*

Pătĭens, ntis: 1. P. pres. of pătĭor.—2. Pa.: With Gen. *Patient of, enduring.*

Pătĭor, passus sum, păti, 3. v. dep.: *To suffer, bear, endure, undergo* [akin to Gr. παθ, root of πάσχω.

Pătrĭa, æ. See pătrĭus 2.

1. Pătrĭ-us, a, um, adj. [păt rĭ-a, 'fatherland']. *Of*, or *belonging to, one's fatherland*, or *native country.*

2. Pătr-ĭus, ĭa, um, adj. [păter, pătr-is, 'a father']. *Of*, or *belonging to, a father; paternal.* — As Subst.: păt rĭa, æ, f. *Fatherland, native land* or *country.*

Pătulcius, i. m. [pateo]. A surname of Janus, whose temple was *open* in time of war.

Paucus, a, um, adj.: 1. Sing.: *Small, little, light, trifling, few.*—2. Plur.: *Few.* Pauca, ōrum, n. plur. *A few things.*

Pax, pācis, f. *Peace.*

Pauper, ĕris, adj. *Poor.*

Păvĭdus, a, um, adj. *Timid, fearful.*

Pectus, ŏris, n. *The breast.*

Pĕc-us, ŏris, n. *Cattle.*

Pello, pĕpŭli, pulsum, pellĕre, 3. v. a. *To drive out of* or *away from.*—Pass.: pellor, pulsus sum, pelli.

Pĕn-ātes, ātĭum, m. plur. [pĕn-us, 'provisions, stores'] 'the Penates *or* household gods' presiding over the house and all it contained. *A dwelling, abode.*

Pendĕo, pĕpendi, no sup., pendēre, 2. v. n.: 1. *To hang, hang down.*—2. *To be hung up*, or *suspended.*

Pĕnes, prep. with acc. *With, in the power of.* Often follows its case; me penes = *in my power.*

Pen-na, næ, f. [pĕt-o]. *A feather* of a bird, *an arrow.*

Pĕr, prep. gov. acc.: *Through.*

Pĕractus, a, um. [part of perăgo]. *Past, over.*

Pĕrăgo, ēgi, actum, ĕre, 3. v. a. *To perform.*

Percĭpĭo, cēpī, ceptum, ĕre, 3. v. a. *Perceive, receive, hear.*

Perdo, dĭdi, dĭtum, dĕre, 3. v. a. *To destroy, lose.*

Pĕrennĭor, us. See pĕrennis.

Pĕr-enn-is, e, adj. [for pĕr-ann-is]. *Perennial, never-failing.*—Comp.: pĕrennĭor. (Sup. not found).

Pĕrenno, āre, āvi, ātum, 1.

v. n. [per-annus]. *To last long.*

Pĕr-ĕo, ĭvi *or* ĭi, ĭtum, īre, v. n. irreg. [pĕr, 'through;' ĕo, 'to go']. *To perish, die.*

Pĕrerrātus, a, um, P. perf. pass. of pĕrerro:—orbe pererrāto, Abl. Abs.

Pĕr-erro, errāvi, errātum, errāre, 1. v. a. [pĕr, 'through;' erro, 'to wander']. *To wander through.*—Pass.: pĕrerror, errātus sum, errāri.

Perfūsus, a, um, part. [of perfundo, fūdi, fūsum, ĕre]. *Sprinkled.* Some editions have percussa, *struck*, instead of perfusa, at line 720.

Pergăma, ōrum, n. plur. ('Pergama,' the citadel of Troy; hence) *Troy.*—Hence, Pergăm-ĕus, ĕa, ĕum, adj. *Trojan.*

Perlĕgo, lēgi, lectum, ĕre, 3. v. a. [per-lego]. *To survey, scan, examine.*

Perpĕtŭus, a, um, adj. [perpeto]. *Perpetual, uninterrupted.*

Pēs, pĕdis, m. *A foot* [akin to Gr. *πούς, ποδ-ός*].

Pĕt-o, ĭvi *or* ĭi, ītum, ĕre, 3. v. a. *To seek* [akin to Gr. *πίπτω*, 'to fall' and *πέτομαι*, 'to fly.']

Phœbus, i, m. *Phœbus;* a poetical name of Apollo, the sun-god, [*Φοῖβος*].

Pictus, a, um: 1. P. perf. pass. of pingo.—2. Pa.: *Coloured, variegated, illuminated.*

Pīlum, i. n. *A pilum, javelin.*

Pīnĕus a, um, adj. [pinus]. *Piny, made of pine, pine.*

Pingo, pinxi, pictum, pingĕre, 3. v. a. 1. *To represent pictorially, to depict.*—2. *To adorn, decorate, embellish.*—Pass.: pi(n)ger, pictus sum, pingi.

Pinguior [comp. of pinguis].

Pinguis, e, adj. *Rich, fat, rank.*

Pīnus, ūs and i, f.: 1. *A pine-tree, fir-tree; a pine, fir.*—2. As built of pine or fir: *a ship, vessel.*

Piscis, is, m. *A fish.*

Pĭ-us, a, um, adj. *Devout, pious. Tender, affectionate, loving.*

Plăcĕo, ŭi, ĭtum, ēre, 2. v. a.: Cum Dat. *To please, propitiate.*

Plăc-ĭdus, ĭda, ĭdum, adj. [plăcĕo, 'to please']. *Gentle, mild, calm, placid.*

Plāco, āvi, ātum, āre. 1. v. a. *To appease.*

Plang-o, planxi, planctum, plangĕre, 3. v. a. *To strike, smite, beat* [*πλαγ*, root of *πλήσσω*, 'to strike'].

Plē-nus, na, num, adj. [plĕ-o, 'to fill']. With Gen. or Abl.: *Filled with, full of.*

Plūma, æ, f. *A feather.*

Plū-rĭmus, rĭma, rĭmum, sup. adj. (see multus) [plĕ-o]. *Very many.*

Plūs, plūris, adj. comp. of *multus*. Plur. n. plura = *more.*

Pœna, æ, f. 1. *Punishment, penalty.*—2. *Torment, suffering, pain.* [Gr. ποινή].

Pollens, entis, (part. of polleo, ēre), [potis-valeo], Cum Abl.: *Powerful, potent.*

Pŏlus, i, m, ('The end of an axis; a pole;' hence) *The North Pole; the heavens* [πόλος].

Pompa, æ, f. [πομπή]. *A solemn procession.*

Pond-us, ĕris, n. pend-o, 'to weigh']. *Weight.*

Pōno, pŏsŭi, pŏsĭtum, pōnĕre, 3. v. a.; 1. *To put* or *place; to set.*—2. *To serve up, set* before one *on table.*—3. *To lay aside.*—4. *To lay out, set in order, arrange.* Pass.: pōnor, pŏsĭtus sum, pōni.

Pontĭfĭcālis, e, adj.: [pontĭfex]. Belonging to the pontifex, *pontifical.*

Pontus, i, m. *The sea* [πόντ-ος].

Pŏ-pŭl-us, i, m. *A people;* [prob. akin to πολ-ύς]..

Porrectus, a, um, P. perf. pass. of porrĭgo.

Porrĭgo, rexi, rectum, ĕre, 3. v. a. *To extend, reach out.* [pro-rego].

Porrĭma, æ, f. [porro]. An obscure goddess. See note.

Porro, adv. *Of old;* (it usually means *in the future, hereafter*).

Porta, æ, f. [porto]. *A gate, door.*

Por-to, tāvi, tātum, tāre, 1. v. a. *To carry, convey.*—Pass.: por-tor, tātus sum, tāri [prob. akin to φέρ-ω].

1. Pŏsĭtus, a, um, P. perf. pass. of pōno. *Laid aside.*

2. Pŏsĭtus, ĭtūs, m. [pōno, 'to put,' through root POS]. *Position, situation.*

Possēdi, perf. ind. of possĭdĕo.

Posses = *thou couldst*, from possum.

Pos-sĭdĕo, sēdi, sessum, sĭdēre, 2. v. a. *To have and hold; to be master of; to own* or *possess.*

Possum, pŏtŭi, posse, v. irreg. [for pot-sum; fr. pŏtis, 'able;' sum 'to be']. 1. *To be able.*—2. With Inf.: (*I*, etc.) *can, could*, etc., do, *etc.*

Post, adv. and prep. gov. acc. adv. *Afterwards.* Prep. *after, behind.*

Postĕrĭtas, ātis. f. [posterus]. *Posterity.*

Postĕrus, a, um, adj. [post]. Coming, next. Comp.

postĕrior. Superl. postrēmus.

Pos-tis, tis, m. [pōno, 'to place']. 1. *A post, door-post.*—2. Plur.: *A door.*

Postmŏdo, adv. *Afterwards, presently.*

Post-quam, adv. *After that, when.*

Postverta, æ, f. [post-verto]. A goddess presiding over child-birth. See note.

Pŏtens, nitis, (P. pres. of possum), adj. *Powerful, mighty.*

Pŏtĕs, 2 pres. sing. pres. ind. of possum.

Pōto, āvi, ātum, or pōtum, āre. 1. v. a. [πίνω] *To drink.*

Pōtus, a um, part. of poto.

Præ-bĕo, bŭi, bĭtum bēre, 2. v. a. [præ-hăbĕo]. *To give, grant, furnish, afford, offer.*

Præcēdo, cessi, cessum, ĕre, 3. v. a. *To precede.*

Præda, æ, f. *Booty, spoil, plunder, prey.*

Præ-ĕo, ĭi, ĭtum, īre, 4. v. a. et n. *To go before.*

Præ-m-ĭum, ĭi, n. [for præem-ĭum; fr. præ, 'beyond *or* above;' ĕm-o, 'to take']. *Reward, recompense,* etc.

Præpōno, ĕre, pŏsŭi, pŏsĭtum, 3. v. a. *To place before, to add.*

Præscĭus, a, um, adj. [præscio]. *Foreknowing, prescient.*

Præsēpe, is, n. [præsepīo]. *An enclosure, a stall* for cattle.

Præsĭdĕo, sēdi, ēre, 2. v. n. *To preside over.*

Præsto, stĭti, ĭtum and ātum, āre [præ-sto]. *To grant.*

Præ-strŭo, struxi, structum, strŭĕre, 3. v. a. [præ, 'before, *or* in front;' strŭo, 'to build']. *To block,* or *stop, up; to render impassable.*

Præstruxi, perf. ind. of præstrŭo.

Præ-ter, prep. gov. acc. [præ, 'before;' demonstrative suffix ter] 1. *Past, by before.*—2. *Except.*

Præter-ĕā, adv. [fr. præter, 'beyond;' eam, acc. sing. fem. of pron. is, 'this']. *Besides, moreover, further.*

Prætĕr-ĕo, īvi *or* ĭi, ĭtum, īre, v. a. [præter, 'beyond *or* past;' ĕo, 'to go'] 1. *To go beyond* or *past; to pass by.*—2. *To pass by* or *over; to omit, leave out.*—Pass.: præ-ter-ĕor, ĭtus sum, īri.

Præterĭtus, a, um, P. perf. pass. of præterĕo. *Past.*

Prætor, ōris, m. [præ-eo]. *A prætor,* a Roman judge, line 52. The word prætor was applied to other high officials.

Prātum, i, n. *A meadow.*
Prĕcans, ntis, [part. of precor]. *He who prays.*
Prĕces, um ; plur. of prex.
Prĕc-or, ātus sum, āri, 1. v. dep. *To beg, pray, entreat.*
Prĕmo, pressi, pressum, prĕmĕre, 3. v. a.: 1. *To press, to check, to close* or *to surround* (292).—Pass.: prĕmor, pressus sum, prĕmi.
Prĕtĭum, tĭi, n. *Reward, wealth :* in pretio esse= *to be valued* [akin to *πρίασθαι*, 'to buy'].
Prex, prĕcis (Nom. and Gen. Sing. obsol.; mostly in plur.), f. [fr. prĕc-or, 'to entreat']. *Entreaty, prayer.*
Prĭămus, i, m. *Priam ;* king of Troy, when that city was besieged and taken by the Greeks [*Πρίαμος*, 'chief, king'].
Prīdem, adv. jam pridem= *now for a long time.*
Prīm-o, adv. [prīm-us, 'first']. *At first, in the first place.*
Prīm-um, adv. [adverbial neut. of prīm-us]. *First ; for the first time.*
Prī-mus, ma, mum, sup. adj. [for præ-mus ; fr. præ, 'before.'] 1. *First, the first.*—2. *The first* to do something ; *the first that.*—3. Of time : *First, earliest.*
Prin-cep-s, cĭp-is, adj. [fr. prīm-us, 'first ;' căpĭo, 'to take'].—1. *First,* whether in order *or* time.—2. Of rank, *etc.: The first, principal, chief.*—As Subst.: princeps, ĭpis, m. *A chieftain, a prince.*
Princĭp-ĭum, ĭi, n. [princeps, princĭp-is, 'first']. *A beginning, commencement.*
Prĭ-or, us, comp, adv. [præ, with suffix or]. *Former, prior, nearer, before.*
Priscus, a, um. adj. *Ancient.*
Prĭus, comp. adv. [adverbial neut. of prĭor, 'former']. *Firstly, first.*
Prō, prep. gov. abl. ('Before ;' hence) 1. *For, in proportion to.*—2. *For, as.*—3. *For, in return for* [Gr. *πρό*].—4. *In behalf of.*
Prŏbo, āvi, ātum, āre, 1. v. a. *To approve.*
Prŏcella, æ, f. *A blast, tempest.*
Prŏcul, adv. [procello]. *Afar off, afar.*
Prōdĕo, ĭi, ĭtum, īre, 4 v. n. [pro-eo]. *To come forth, appear.*
Prō-do, dĭdi, dĭtum, dĕre, 3 v. a. *To betray.* Pass. : prō-dor, dĭtus sum, di.
Prœlium, ĭi, n. *A battle, engagement, fight.*
Prŏfectus, from prŏficiscor, fectus, ci, 3 v. a. *To set out, go forth.*

Prō-flo, flāvi, flātum, flāre, 1. v. a. [prō, 'forth;' flo, 'to blow']. *To blow forth, breathe out.*

Progrĕdĭor, gressus sum, di, 3. v. dep. *To advance.*

Pr-ōl-es, is. f. [pr-o, 'forth;' OL, root of ŏl-esco]. *Offspring, progeny.*

Prōmissum, i, n. [promitto]. *A promise.*

Prō-mitto, mīsi, missum, mittĕre, 3. v. a. [pro-mitto]. *To promise.*

Prŏp-e, adv. and prep. 1. adv.: *Nearly, almost.*—2. Prep. gov. acc.: *Near, near to, hard by.*

Prōpensus, a, um, part. [of propendeo, di, sum, ēre, 2. v. n.] *Inclined, disposed.*

Prŏpĕro, āvi, ātum, āre, 1. v. n. [properus]. *To hasten.*

Prōpexus, a, um, adj. [pecto]. *Combed down, hanging down.*

Prŏpĭor, ĭus, ōris, adj.—[Comp. of obsol. propis]. *Nearer.* Superl. proximus.

Propŏsĭtum, i, n. [pro-pono]. *A purpose.*

Prō-spĕ-rus, ra, rum, adj. [prō-spes]. *Fortunate, favourable, prosperous.* Comp. prosper-ĭor; (Sup.: prosper-rĭmus).

Prō-spĭcĭo, spexi, spectum, spĭcĕre, 3. v. a. [fr. prō-spĕcĭo]. *To look at, to gaze upon, behold.*

Protĕgo, texi, tectum, ĕre, 3. v. a. *To protect.*

Prōtĭnus, adv. [fr. pro, 'before;' tenus, 'as far as']. Of time: *Forthwith, instantly, immediately, directly.*

Prōvincĭa, æ, f. [pro-vinco]. *A province.*

Prōvŏco, āvi, ātum, āre, 1. v. a. *To call forth, to challenge, to announce.*

Proxĭmus, a, um, sup. adj. [fr. obsol. prŏp-is, 'near']. With Dat.: *Nearest* or *next to; close to* or *beside.*

Pŭ-er, ĕri, m. *A boy, lad* [prob. akin to παῖς].

Pulsus. See pello.

Puppis, is (Acc. and Abl. mostly puppim and puppi), f.: 1. *The hinder part of a ship; the poop* or *stern.*—2. *A ship, vessel.*

Purpŭra, æ, f. [πορφύρα]. *Purple.*

Pūrus, a um, adj. *Pure.*

Pŭtāris, for pŭtāvĕris, perf. subj. of pŭto, with force of imperative, in line 45.

Pŭt-o, āvi, ātum, āre, 1. v. a. [pŭt-us, 'clean, clear']. *To deem, hold, think, suppose.*

Quā, adv. 1. *In which place, where.* 2. Ne qua = *lest in any way.* 1. *In which place, where.* 2. *In what way* or *manner; how.*

Quā-cumque, adv. [qua, 'where;' cumque, indefinite suffix]. *Wheresoever.*

Quæro, quæsīvi, quæsītum, quærĕre, 3. v. a.: 1. *To seek.*—Pass.: quæror, quæsītus sum, quæri.

Quæsītum, i, n. [quæro]. *A question.*

Quā-lis, le, adj.: 1. *Of what sort* or *kind; what sort of.*—2. As a correlative to talis, or alone. *Such, such as.*

Quam, adv. 1. *In what manner, how.*—2. *Than.*—3. *As.*—4. *How, how very.*

Quamquam, conj. *Although.*

Quam-vis, conj. [quam, 'as;' vis, 2. pers. sing. indic. pres. of volo, 'to will *or* wish']. *Although, albeit.*

Qua-ntus, nta, ntum, adj. [akin to quā-lis]. 1. *How great.*—2. With or without tantus: *As great as, as.*—3. *How much.*

Quārē, conj. [quâ-re]. *Wherefore, why.*

Quartus, a, um, num. adj. *Fourth.*

Quăter, num, adv. *Four times* [Lat. quatŭor, 'four'].

Quĕ, enclitic conj. *And:*—que . . . que, *both . . . and* [akin to τέ].

Quernus, a, um, adj. [quercus]. *Made of oak, oaken, oak.*

Qui, quæ, quod (Gen. cūjus; Dat. cui), pron.: Relative: a. *Who, which, what.*

Quĭ-a, conj. [q u i]. *Because.*

Quicquid. See quisquis.

Qui-cumque, quæ-cumque, quod-cumque, pron. rel. [qui, with indef. suffix cumque]. *Whoever, whosoever; whatever, whatsoever.*

1. Quĭd, adv. [adverbial neut. of quis]. *Why? how?*

2. Quid. See quis.

Quī-dam, quæ-dam, quod-dam, pron. indef. [qui, suffix dam]. *Some* indefinite person *or* thing; *a certain* or *particular person.* In line 601, *Ex uno quidam celebres*, etc. = 'Some, celebrated from one circumstance, have their titles,' etc.

Quĭdem, adv. *Indeed.*

Quĭes, ētis, f. *Rest, repose.*

Quinque, num. adj. indecl. *Five* [akin to Gr. πέντε].

Quĭrīnus, i. [from *quiris*, a spear, or *Cures*, a Sabine town]. The name of Romulus, under which he was worshipped.

1. Quĭs, quæ, quĭd (Gen., cujus; Dat., cui), pron. interrog.: 1. *What* person *or* thing? *What sort of a* person *or* thing? 2. *Who? which one? what?* Adverbial neut. Acc.: quid, *why? wherefore?* [τίς, who? which?].

2. Quis, quid, pron. indef. *Any one, anybody; anything*:—ne quis, *that no one*:—neu quis, *and that no one* [τις, 'any one'].
3. Quĭs (=quibus), Dat. and Abl. plur. of qui.

Quis-que, quæ-que, quod-que, pron. indef. [quis, 'any;' suffix que]. *Each, every, any.* As Subst.: quisque, m. *Each one, each.*

Quis-quis, quod-quod, *or* quid-quid, *or* quic-quid, pron. indef. *Whatever, whatsoever*, person *or* thing.—As Subst.: quisquis, m. *Whoever, whosoever.*

Quō, adv. 1. *Whither, where.* 2. *In order that.*

Quŏd, conj. [adverbial Acc. neut. of qui]. *In that, inasmuch as, because.*

Quon-dam, adv. [from quom, old form of quem; suffix dam]. 1. *Once, once upon a time, formerly.*—2. *At some time, at any time, sometimes.*

Quŏque, conj. *Also, too.*

Quŏt, num. adj. indecl. [quŏt-us, 'how many']. *How many; as many as.*

Quŏ-t-ĭes, adv. [quot. 'how many']. *How many times; how often.*—2. (a). *As many times, as often.*—(b) *As many times as, as often as.*

Quum (old form quom), relative adv. and causal conj. 1. Relative Adv.: *When.*—2. Causal Conj.: *seeing that, since, as.*

Rādo, rāsi, rāsum, ĕre, 3. v. a. Of a river, *to sweep.*

Răp-ĭdus, ĭda, ĭdum, adj. [răp-io, 'to tear,' *etc*]. *Tearing* or *hurrying along; swift, rapid*, etc.

Rastrum, i. n. [rado]. *A rake, harrow.*

Rā-tĭo, tĭōnis, f. [rĕor, 'to reckon,' through root RA]. *A motive, reason, purpose.*

Rătis, is, f. *A bark, vessel, ship*, [Gr. ἐρέσσω, 'to row;' ἐρετ-μόν, 'an oar;' Lat. remus, 'an oar'].

Rătus, a, um. [part. of reor]. *Fixed, certain.*

Rau-cus, ca, cum, adj. ('Sounding'). 1. Of persons: *Hoarse.*—2. Of things: *Hoarse, hollow-* or *deep-sounding.*

Rĕcens, ntis, adj. *Recent, fresh.*

Rĕcēpi, perf. ind. of rĕcĭpĭo,

Rĕces-sus, sūs, m. [fr. rĕcēd-o, 'to recede']. *A retired*, or *secret spot; a nook, corner, recess.*

Rĕcĭpi, pres. inf. pass. of rĕcĭpĭo.

Rĕ-cĭpĭo, cēpi, ceptum, cĭpĕre, 3. v. a. 1. (a) *To take back, get again.*—(b) *To recover, regain.*—2. *To receive* a person.—Pass.: rĕ-cĭpĭor, ceptus sum, cĭpi.

Rĕclūdo, si, sum, ĕre, 3. v. a. *To open.*

Rĕcognosco, gnōvi, gnĭtum, ĕre, 3. v. a. *To recognize.*

Rĕcūso, āvi, ātum, āre, 1. v. a. *To refuse.*

Reddĭdi, perf. ind. of reddo.

Red-do, dĭdi, dĭtum, dĕre, 3. v. a. [red (=rĕ) do]. 1. *To give back, return, restore.* 2. *To dispense* justice (252).

Rĕd-ĕo, īvi, *or* ĭi, ĭtum, īre, v. n. [red (see red-do), 'back;' ĕo, 'to go']. *To go,* or *come, back; to return.*

Rĕd-ĭgo, ēgi, actum, ĭgĕre, 3. v. a. [for rĕd-āgo]. *To drive back.*

Rĕdĭmĭo, ii, ītum, īre, 4. v. a. *To bind round, crown.*

Rĕdĭ-tus, tūs, m. [rĕdĕo]. *A returning, return.*

Rĕfĕrendus, a, um, Gerundive of rĕfĕro.

Rĕ-fĕro, tŭli (and ret-tŭli), lātum, ferre, v. a. irreg. [rĕ-fĕro]. 1. *To bear,* or *carry, again* or *back.* 2. *To relate, repeat.* Pass.: rĕ-fĕror, lātus sum, ferri.

Reformīdo, no. perf. ātum, āre, 1. v. a. [re-formīdo]. *To dread.*

Regn-o, āvi, ātum, āre, 1. v. n. and a. [regn-um]. Neut: *To rule, hold sway, lord it.* Pass.: regn-or, ātus sum, āri.

Reg-num, ni, n. [rĕg-o, 'to rule']. *A kingdom.*

Rĕgo, rexi, rectum, rĕgĕre, 3. v. a.: 1. *To rule, govern.*—2. *To guide, direct.*

Rĕlictus, a, um, P. perf. pass. of rĕlinquo.

Rĕ-lĭgo, lĭgāvi, lĭgātum, lĭgāre, 1. v. a. [rĕ, lĭgo, 'to bind']. *To bind fast, to bind.*—Pass.: rĕ-lĭgor, lĭgātus sum, lĭgāri.

Rĕ-linquo, līqui, lictum, linquĕre, 3. v. a. *To leave, quit, to leave behind.*—Pass.: rĕlinquor, lictus sum, linqui.

Rĕnŏvo, āvi, ātum, āre. 1. v. a. [re-novus]. *To renew.*

Rĕor, rātus sum, 2. v. n. *To believe, think, suppose.*

Rĕpentīnus, a, um, adj.: [repens]. *Sudden.*

Rĕpens, ntis, adj.: *Sudden.* Adv. *suddenly.*

Rĕ-pĕrĭo, pĕri (and reppĕri), pertum, pĕrīre, 4. v. a. fr. re, ['again;' părĭo, 'to produce']. *To find, find out, discover.*—Pass.: rĕ-pĕrĭor, pertus sum, pĕrīri.

Rĕpertus, a, um, P. perf. pass. of rĕpĕrĭo.

Rĕquĭes, ētis, f. *Rest, repose.*

Rĕquīro, sīvi, (sĭi), sītum, ĕre. 3. v. a. *To ask; to demand back* (213).

Rēs, rĕi, f. 1. *A thing.*—2. *An affair, matter,* etc. [akin to *ῥέω*, 'to say'].

Rĕsĕro, āvi, ātum. āre, 1. v. a. [sera=*a bolt*]. *To unlock.*

Resolvo, solvi, sŏlūtum, ĕre, 3. v. a. *To unbind, loosen,* (ora, 255).

Rēspĭcio, spexi, spectum, spĭcĕre, 3. v. a. [fr. re; spĕcĭo]. *To look back at.*

Rē-stĭtŭo, stĭtŭi, stĭtūtum, stĭtŭĕre, 3. v. a. (fr. re, 'again;' statuo, 'to set up']. *To restore* to a former condition; *to re-establish.*

Rĕsurgo, surrexi, surrectum, ĕre, 3. v.n. *To rise again.*

Rĕtentus, a, um, P. perf. pass. of rĕtĭnĕo.

Rĕ-tĭnĕo, tĭnŭi, tentum, tĭnēre, 2. v. a. [for rĕ-tĕnĕo]. *To detain, restrain.* Pass.: rĕ-tĭnĕor, tentus sum, tĭnēri.

Rĕus, a, um, adj. *An accused person, a defendant.*

Rĕvertĕre, pres. imperat. of rĕvertor.

Rĕvertor, versus sum, verti. 3. v. dep. *To turn back.*

Rĕvŏcā-men, mĭnis, n. [rĕvŏc(a)-o, 'to call back']. *A calling back, a recall;* applied to the bellowing of the bulls (tauros,) stolen by Cacus, which Hercules heard.

Rhēnus, i, m. *The Rhenus* (now *Rhine*); a river between Gaul and Germany.

Rīd-ĕo, rīsi, rīsum, rīdēre, 2. v. a. *To laugh at, deride, ridicule.*

Rĭgesco, rĭgŭi, ĕre, 3. v. inchoat. *To stand up with fear.*

Rĭgĭdus, a, um, adj. [rĭgĕo]. *Rigid, firm.*

Rīpa, æ, f. *The bank* of a river.

Rītus, ūs, m. Abl. rītĕ used adverbially. *According to rite, duly.*

Rōbīgo, ĭnis. f. [r u b e r]. *Rust, mildew, blight.*

Rŏg-o, āvi, ātum, āre, 1. v. a. *To ask, beg.* Pass.: rŏg-or, ātus sum, āri.

Rŏma, æ, f. *Rome;* a city of Central Italy, on the banks of the Tiber, the capital of the Roman Empire.—Hence, Rōm-ānus, āna, ānum, adj. *Of,* or *belonging to, Rome; Roman.*—As Subst.: Rōmāni, ōrum, m. plur. *The Romans* [*ῥώμη?*].

Rōmānus, a, um, Rōmāni, ōrum. See Roma.

Rōmŭlus, i. m. First King of Rome.

Rŭdis, e, adj. *Unpolished, rude.* Rudes operum = *unaccustomed to labour.*

Rūgōsus, a, um, adj. [ruga]. *Wrinkled, shrivelled.*

Rŭīna, æ, f. [ruo]. *Ruin.*

Rūp-es, is, f. [ru(m)p-o, 'to break,' through root RUP]. *A cliff, steep rock.*

Rūrĭcŏla, æ, m. [rus—colo]. *Husbandman, farmer.*

Rursus, adv. *Again.*

Rus, rūris (in plur. only in Nom. and Acc. rura), n. *The country.*—Plur.: *The fields.*

Rustĭcus, a, um, adj. [rus]. *Rustic, rural;* as Subst. *a farmer, countryman.*

Săbīnus, a, um. adj. *Sabine.*

Săcellum, i, n. *A chapel* [sacer].

Săc-er, ra, rum, adj. *Sacred.* —As Subst.: sacrum, i, n. *A religious solemnity, a sacred rite* [akin to Gr. ἅ-γ-ιος].

Săcerdos, ōtis, comm. [sacer]. *A priest* or *priestess.*

Săcrātus, a. um. [part. of sacro, āvi, ātum, āre]. *Made holy, consecrated.*

Săcrĭfĭcus, a, um, adj.: [sacer]. *Sacrificial, belonging to the priest.*

Săcro, āvi, ātum, āre, 1. v. a. *To consecrate.*

Saecŭlum, i, n. [secus]. *An age, generation.*

Sæp-ĕ, adv. [obsol. sæp-is, 'frequent']. *Frequently, often.*

Sævus, a, um, adj.: 1. *Fierce, savage.* 2. *Cruel.*

Săl, sălis, m. [akin to ἅ-λς]. *Salt.*

Saltūs, ūs, m. [salio]. *A leap.*

Salvē, plur. salvēte, imperat. *Hail! welcome!* from

Salvĕo, ēre, 2. [salvus.] *To be well.*

Sanctus, a, um, [part. of sancio, xi, nctum, īre]. *Sacred.*

Sanguis, ĭnis, m. *Blood, bloodshed.*

Sānus, a, um, adj. [σῶς]. *Sound, sane.* Non sanus = *frenzied, distracted* = lymphatus.

Săpor, ōris, m. [sapio]. *Taste, flavour.*

Sarcŭlum, i. n, [sarrio]. *A hoe.*

Săt̆io, āvi, ātum, āre, 1.v. a. [satis]. *To satiate.*

Săt̆is, adv. or adj. *Enough, sufficient.*

Sāturnus, i, m. [satus]. *Saturn* (identified with the Greek *Κρόνος*), the most ancient King of Latium.

Saxum, i, n. 1. *A* large, rough *stone.* 2. *A huge stone, a detached mass of rock.*

Scăber, bra, brum, adj. *Scurfy, scabrous.*

Scando, di, sum, ĕre. 3.v. a. *To climb.*

Scĕlĕrā-tus, ta, tum, adj. [scĕlĕr(a)-o, 'to pollute with guilt']. *Impious, wicked,* etc.

Scī-lĭcet, adv. [contr. fr. scīre-lĭcet, 'it is permitted to know']. *In good truth, indeed, forsooth.*

Scindo, scĭdi, scissum, ĕre. *To cut, interrupt.*

Scĭo, scīvi and scĭi, scītum, scīre, 4 v. a. *To know.*

Scortĕus, a, um, [scortum]. *Made of leather.* At line 629, neuter, plur. = *things made of hide.*

Sē (reduplicated sēsē), Acc. and Abl. of sŭi.

Sēcēdo, cessi, cessum, ĕre. 3. v. n. *To retire, separate, withdraw.*

Sĕco, cŭi, ctum, āre, 1. v. a. *To cut.*

Sectus, a, um, P. perf. pass. of sĕco.

Sēcum = cum se. See cum.

Sĕcundus, a, um, adj. *Second.*

Sēcūrus, a, um, adj; [se = sine-cura], *Secure.*

Sĕd, conj. *But, yet.*

Sĕdens, ntis, P. pres. of sĕdĕo.

Sĕdĕo, sēdi, sessum, sĕdēre, 2. v. n.: 1. *To sit,* or *settle.* 2. *To settle down* [akin to ἑ'δ-ος, ἑ'ζομαι].

Sĕ-ges, gĕtis, f. [sĕ-ro, 'to sow']. 1. *A corn-field.* 2. *A corn-crop.*

Sĕm-el, adv.: 1. *Once, but once, once for all.* 2. *At once* [akin to ἁ'μ-α].

Sēmen, ĭnis, n. [sero]. *Seed.*

Sēmentis, is, f. [semen]. *Sowing, seed-time.*

Sēmentīvus, a, um, adj. [sementis]. *Belonging to sowing, sementive.*

Sēmĭmas, măris, adj. [semimas]. *Castrated.* Semimaris ovis = *of a wether.*

Semper, adv. [akin to sem-el]. *Always, ever.*

Sĕnātor, ōris, m. [senex]. *A senator.*

Sĕn-ex, is adj. [sĕn-ĕo, 'to be old']. *Old, aged.*— As Subst.: *An old man;* Comp.: sĕn-ĭor.

Sentĭo, sensi, sensum, sentīre, 4. v. a.: 1. *To see, perceive.*—2. *To observe, notice, feel.*—Pass.: sentĭor, sensus sum, sentīri.

Septum, i, n. [sepio]. *An inclosure.* Plur. septa, orum. *The voting booths* in the Campus Martius.

Sĕqu-or, ūtus sum, i. 3. v. dep.: 1. *To follow.*—2. *To pursue* [akin to Gr. ἕ'πομαι.]

Sĕrĭes [ēi] f. *A series.*

Sĕra, æ, f. *A bolt, bar.* [sero].

Sĕrēnus, a, um, adj. *Clear, serene.*

Sĕro, sēvi, sătum, sĕrĕre, 3. v. a. *To sow.*

Serv-o, āvi, ātum, āre, 1. v. a. 1. *To preserve, protect.* 2. *To pay attention to; to observe, keep,* etc.

Sese, redup. Acc. and Abl. of sŭĭ.

Seu. See sīve.

Sextus, a, um, adj. [sex].—*Sixth.*

Sī, conj. *If* [*εἰ*].

Sĭbi, Dat. sing. and plur. of sŭi.

Sīc, adv. *In this way, so, thus.*

Sīc-ut, adv. [sic, 'so;' ut, 'as']. *So as, just as.*

Sīd-us, ĕris, n. *A star* [*εἶδος*].

Signĭfĭco, āvi, ātum, āre. 1. v. a. [signum-facio]. *To indicate.*

Signo, āvi, ātum, āre, 1. v. a. *To mark, stamp.*

Signum, i, n. *A sign; a constellation.*

Sīl-ĕo, ŭi, no sup., ēre, 2. v. n. *To be silent* or *still.*

Silv-a, æ, f. *A wood, forest* [Gr. *ὕλ-η*].

Sĭm-ul, adv.: 1. *At once, at the same time.*—2. With or without ac *or* atque. *As soon as* [akin to Gr. *ὁμ-οιος*].

Sĭne, prep. gov. Abl. [akin to sē, 'apart']. *Without.*

Sĭnister, tra, trum, adj.: *Left.*

Sĭnistra, æ, f. (sc. manus). *The left hand.*

Sisto, stĭti, stătum, ĕre, 3. v. a. *To check.*

Sĭtio, ivi and ii, īre, 4. v. a. [sitis]. *To thirst for.*

Sī-ve (contr. seu), conj. *Or if:*—si . . sive, *if* . . or *if:*—sive (seu) . . . sive (seu), *whether . . . or.*

Sŏcĭus, ii, m. As adj. *allied with.*

Sōl, sōlis, m.: 1. *The sun.*—2. *Sol* or *the sun-god;* i.e., Apollo or Phœbus; [*ἥλ-ιος*].

Sōlātium, ii, n. [sōlor]. *Solace.*

Sŏl-ĕo, ĭtus sum, ēre, 2. v. semi-dep. n. *To be accustomed.*

Sŏl-um, i, n. [sĕd-ĕo]. *The ground, soil.*

Sōlus, a, um (Gen. sōlīus; Dat. sōli), adj.: *Alone, lonely, solitary, desert.*

Sŏlūtus, a, um. P. perf. pass. of solvo.

So-lvo, lūtum, lvi, lvĕre, 3. v. a. [fr. sē, lŭo]. *To loosen, dissolve, redeem.*—Pass.: solvor, sŏlūtus sum, solvi.

Som-nus, i, m. *Sleep* [akin to Gr. *ὕπ-νος*].

Sŏnans, ntis, P. pres. of sŏno.

Sŏn-o, ŭi, ĭtum, āre, 1. v. n. *To sound, resound.*

Sŏnŭi, perf. ind. of sŏno.

Sŏn-us, i, m. [sŏn-o], *A noise, sound, word.*

Sŏror, ōris, f. *A sister.*

Sors, tis, f.: 1. *A lot* by

which anything is determined.—2. *Lot, condition.*

Spargo, sparsi, sparsum, spargĕre, 3. v. a. *To sprinkle, scatter.* Pass: spargor, sparsus sum, spargi.

Sparsus, a, um, P. perf. pass. of spargo.

Spec-to, tāvi, tātum, tāre, 1. v. a. and n. intens. [spĕc-ĭo, 'to see']. 1. Act.: *To look at*, or *towards; to gaze at* or *upon.*—2. Neut.: *To look, gaze*, etc.

Spēlunca, æ, f. *A cave, cavern* [σπήλυγξ].

Spēs, spĕi, f. [fr. spēr-o]. *Hope, expectation.*

Spīca, æ, f. An *ear* of corn, etc.

Spīro, āvi, ātum, āre, 1. v. n. *To breathe.*

Squāl-ĭdus, ĭda, ĭdum, adj. [squāl-ĕo, 'to be foul']. *Foul, filthy, squalid.*

Stātus, a, um [part. of sisto, stĭti, stātum]. *Fixed*, of feasts.

Stātŭo, ŭi, ūtum, ĕre, 3. v. a. *To determine.*

Stel-la, læ, f. [fr. sterno, 'to strew']. *A star.*

Stĕr-ĭlis, ĭle, adj. *Barren, sterile*; avēna, *wild oats* [akin to Gr. στερ-ρός, στερ-εός].

Stĕti. See sto.

Stīp-es, ĭtis, m. *A stem*, or *trunk*, of a tree, *etc.* [Gr. στίπ-ος].

Stips, stĭpis, f. A small piece of money, *a gift.*

Stĭpŭla, æ, f. [stips]. *Straw.*

Sto, stĕti, stātum, stāre, 1. v. n. *To stand.*

Strŭes, is, f. [struo]. *A heap*, of little offering cakes.

Sŭb, prep. gov. Abl. and Acc. 1. With Abl. *Under, beneath.*—2. With Acc.: *Under, beneath* [akin to Gr. ὑπ-ό].

Sŭb-ĕo, īvi *or* ĭi, ĭtum, īre, 4. v. a. [sub—ĕo], *To go*, or *come, under; to undergo.*

Sŭbĭtūrus, a, um, fut. part. of sŭbĕo.

Sŭbĭ-tus, ta, tum, adj. [sŭb-ĕo]. *Sudden, unexpected.*

Subjĭcio, jēci, jectum, ĕre, 3. a. n. To throw under, *to mingle.*

Subjectus, a, um, [part. of subjicio]. Subjectis granis = *the scattered seeds.*

Sublīmis, e, adj. [sub-levo]. *Lofty, exalted.*

Sub-sīdo, sēdi, sessum, sīdĕre, 3. v. n. [sŭb, sīdo]. *To sink down.*

Subsisto, stĭti, ĕre, 3. v. n. *To stop short.*

Suffūsus, a, um, part. of suffundo, fūdi, fūsum, ĕre. 3. v. a. *To suffuse.*

1. Sŭi, ōrum; plur. of suus.

2. Sŭi (no Nom.), reflex. pron. sing. and plur. *Of himself, herself, itself, themselves.*

1. Sŭĭs, Gen. sing. of sus; line 672.
2. Sŭīs, Dat. and Abl. plur. of sŭus.
Sulfur, ŭris, n. *Sulphur.*
Sum, fŭi, esse, v. n. *To be.*
Summus, a, um, sup. adj. See sŭpĕrus.
Sūmo, sumpsi, sumptum, ĕre [sub-emo ?]. 1. *To take;* animum = *courage.*—2. *To assume;* in line 599 sumat = *he would assume as many,* etc.
Sumptus, a um, P. perf. pass. of sūmo.
Sŭper, prep. gov. acc.: 1. *Over, above.*—2. *Upon, on the top of.*—3. *Above, beyond* [akin to ὑπέρ].
Sŭpĕrātor, ōris, m. [supero]. *Conqueror.*
Sŭper-bus, ba, bum, adj.: [sŭper, 'above']. *Proud, haughty, arrogant;* in line 597, *illustrious.*
Sŭpĕr-o, āvi, ātum, āre, 1. v. n. [sŭper, 'over']. *To be over and above, to remain.*
Sŭper-sum, fŭi, esse, v. n. [sŭper, sum]. *To survive, remain.*
Sŭpĕr-us, a, um, adj. [sŭper, 'above']. 1. Pos.: *That is above, the (gods) above.* 2. Sup.: summus, a, um: (a) *Highest, loftiest.*—(b) *The highest part,* or *top, of.*—(c) In time: *Last, final.*
Sup-pōno, pŏsŭi, pŏsĭtum, pōnĕre, 3. v. a. [fr. sŭb, pōno]. *To put,* or *place, beneath.*
Sus, sŭis, comm. Gen. *A hog, sow* [Gr. ὗς].
Sus-cĭpĭo, cēpi, ceptum, cĭpĕre, 3. v. a. [sub, căpĭo.] *To undertake, take in hand, take upon one's self,* etc.
Suspendo, di, sum, ĕre, 3. v. a. [sub-pendo]. *To hang up.*
Sus-tĭnĕo, tĭnŭi, tentum, tĭnēre, 2. v. a. [for subs-tĕnĕo]. *To bear up under, endure, sustain; to retain.*
Sustŭli, perf. ind. of tollo.
Sŭ-us, a, um, pron. poss. [2. sŭ-i]. *Belonging to himself,* etc.; *his,* etc., *own; his, hers, its.*
Tăcĕo, ŭi, ĭtum, ēre, 2. v. n. *To be silent.*
Tăc-ĭtus, ĭta, ĭtum, adj. [tăc-ĕo, 'to be silent']. 1. *Silent.*—2. *Committed in silence, secret, hidden,* etc.
Tăbella, æ, f. dim. [tabula]. *A tablet,* a board covered with wax, on which the Romans wrote.
Tā-lis, le, adj. *Of such a kind, such.*—As Subst.: tālĭa, ĭum, n. plur. *Such things* or *words.*
Tam, adv. [prob. akin to tālis]. *So, so very.*
Tāmen, adv. *Notwithstanding, nevertheless, however, still, yet.*

Tam-quam (tan-quam), adv. *So as, just as, as it were.*

Tango, tĕtĭgi, tactum, tangĕre, 3. v. a.: 1. *To touch.*—2. Of places: *To come,* or *go, to; to reach, arrive at.*

Tant-um, adv. [adverbial neut. of tant-us]. 1. *So much.*—2. *Only.*

Tant-us, a, um, adj.: *So much; so great* or *large.*

Tărentus, or Tărentos. See Tĕrentus.

Tarpeius, a, um, adj. [Tarpeia]. *Tarpeian,* belonging to the Tarpeian rock.

Tătius, ii, (in 260, Tati), *Titus Tatius,* King of the Sabines, and joint king with Romulus.

Taur-us, i, m. *A bull* [Gr. ταῦρ-ος].

Tec-tum, ti, n. [for teg-tum; fr. tĕg-o, 'to cover']. 1. *The roof.* 2.—*An abode, house.*

Tēcum = cum te. See cum.

Tĕgĕ-æus, æa, æum, adj. [Tĕgĕ-a, 'Tegĕa' (now 'Paleo-Episcopi')]. *Arcadian.* — Tegeæa domus, *the Arcadian house,* i.e., the house of Evander.

Tĕgo, texi, tectum, tĕgĕre, 3. v. a. *To cover.*—Pass.: tĕgor, tectus sum, tĕgi [akin to Gr. στέγ-ω].

Tellūs, ūris, f.: 1. *The earth* as opp. to the sea.—2. *A land, country.*—3. *Tellus,* the earth as a goddess, also called Terra.

Tĕmĕrārĭus, a, um adj. temĕre]. *Rash, unadvised.*

Tempestas, ātis, f. [tempus]. *A tempest.*

Templum, i, n. *A temple.*

Tem-pus, pŏris, n. 1. (a) *A portion of time; a time, season.*—(b) *Time* in general.—2. Plur.: *Festivals.*

Ten-do, tĕtendi, tensum, *or* tentum, tendĕre, 3. v. a. and n. *To stretch, stretch out, extend.* Pass.: tendor, sus sum, di [akin to τείν-ω].

Tĕn-ĕo, ŭi, tum, ēre, 2. v. a. [akin to ten-do]. *To hold, have, keep possession of.*

Tĕn-er, ĕra, ĕrum, adj. 1. *Tender, delicate.*—2. *Young, youthful.*

Tĕpĭdus, a, um, adj. [tepeo]. *Warm, genial.*

Ter, adv. *Thrice.*

Tĕrentus or -os, i. A place in the Campus Martius, near the Tiber, where was an altar of Dis or Pluto.

Tergum, i. n. pl. terga. *The back.*

Terra, æ, f. 1. The *earth.* 2. The goddess *Terra,* same as *Tellus.*

Terreo, ŭi, ĭtum, ēre, 2. v. a. *To frighten.*

Terrĭtus, a, um, part. [of terreo]. *Frightened.*

Tertĭus, a, um, num. adj: [tres]. *Third.*

Testĭfĭcor, ātus, āri, 1. dep. [testis-facio]. *To bear witness, show.*

Textum, i. n. [texo, ui, xtum, 3. v. a.] *A board, plank.*

Tĭbĕris, or Tibris, brĭdis or is, m. The river *Tiber.*

Tītan, ānis, m. *A Titan.* In line 617 it is used as an epithet of the sun—Titan tertius = *the third sun.*

Tīrynth-ĭus, ĭa, ĭum, adj. [Tīryns, Tirynth-ŏs; 'Tiryns,' a town of Argŏlis, where Hercules was brought up]. *Of, or belonging to Tiryns; Tirynthian;* Tirynthius hospes = *Hercules.*

Tīthōnus, i, m. Son of Laomĕdon, brother of Priam, and husband of Aurōra. The gods made him immortal, but did not give him eternal youth, on which account he became very decrepit. Aurora then changed him into a cicada.

Tĭm-ĕo, ŭi, no sup., ēre, 2. v. a. and n. 1. Act.: *To fear, dread, be afraid of.* —2. Neut.: *To fear, be afraid.*

Tĭmĭdus, a, um, adj. [timeo]. *Timid.*

Tĭmor, ōris, m. [timeo]. *Dread, terror.*

Tĭtŭlus, i, m. *A title.*

Tollo, sustŭli, sublātum, tollĕre, 3. v. a. 1. *To lift up, raise.*—2. *To carry away, bear off.*—Pass.: tollor, sublātus sum, tolli [akin to Gr. τλάω, 'to bear'].

Torquĕo, torsi, tortum, torquēre, 2. v. a. *To twist.*

Torques, or torquis, is, m. and f. [torqueo]. *A twisted collar.*

Tŏr-us, i, m. *A couch, a bed;* [Gr. τίλ-η, 'a cushion.']

Torvus, a, um, adj. [τορός]. *Wild, fierce, stern.*

Tŏt, num, adj. indecl. *So many, as many.* Tot—quot = *as many as.*

Tŏtĭdem, indecl. num. adj. *Just so many, just as many.*

Tō-tus, ta, tum (Gen., tōtīus; Dat., tōti), adj. *The whole* or *entire, the whole of.*

Trăbĕātus, a, um, adj. [trabea, a robe of state]. *Clad in the trabea.*

Trabs, trăbis, f. [τράπηξ]. *A beam, rafter.*

Trā-do, dĭdi, dĭtum, dĕre, 3. v. a. [tra = *trans*]. *To deliver up, betray, surrender.* Pass.: trā-dor, dĭtus sum, di.

Trăho, traxi, tractum, ĕre, 3. v. a. *To draw, derive,*

Trans-ĕo, īvi *or* ĭi, ĭtum, īre, v. n. irreg. [trans, 'beyond;' ĕo, 'to go']. *To go beyond* or *past; to go by, pass away.*

Trĕm-ŭlus, ŭla, ŭlum, adj. [trĕm-o, 'to tremble']. *Trembling, quivering.*

Trĕp-ĭdus, ĭda, ĭdum, adj. *Alarmed, trembling with alarm* [prob. akin to τρέπ-ω].

Tres, trĭa, num. adj. plur. *Three.* [Gr. τρεῖς].

Trĭbus, Dat. and Abl. plur. of tres.

Trĭ-nōd-is, e, adj. [tres, 'three;' nōd-us, 'a knot']. *Having three knots* or *knobs; three-knobbed.*

Tris-tis, te, adj. *Sad, sorrowful, morose, gloomy.*

Trītĭcĕus, a, um, adj. [tritĭcum]. *Made of wheat, wheaten.*

Trĭumphātus, a, um, [part. of triumpho, āvi, ātum, āre]. *Conquered.*

Trĭumphus, i, m. [θρίαμβος]. *A triumph.*

Tu, tŭi (plur. vos. vestrum *or* vestrî), pers. pron. *Thou, you* [Gr. τί, Doric form of σύ].

Tŭba, æ, f. *A trumpet.*

Tŭ-ĕor, ĭtus sum, ēri, 2 v. dep. *To look to; to protect, keep, defend.*

1. Tŭi, Gen. sing. of tu.

2. Tŭi, ōrum. See tŭus.

Tum, adv.: 1. *At that time; then.*

Tŭmĕo, ēre, 2. v. n. *To swell,* (152).

Tun-c, adv. [tum-ce]. *At that time, then.*

Turba, æ, f. *A crowd, multitude* [Gr. τύρβη].

Turnus, i, m. King of the Rutŭli, when Æneas came into Italy. He was slain by Æneas.

Tūs, tūris, n. [θύος]. *Frankincense.* In plur. tura.

Tusc-us, a, um, adj. [Tusci, 'the Tusci *or* Etrurians']. *Tuscan, Etrurian.*

Tūtēla, æ, f. [tŭĕor, tūtus]. *Guardianship.*

Tū-tus, ta, tum, adj. [tŭĕor, 'to protect']. *Safe.* Comp.: tūtĭor; Sup., tūtissĭmus.

Tŭ-us, a, um, pron. poss. [tū, tŭ-i]. *Thy, thine, your.*—As Subst.: tŭi, ōrum, m. plur. *Those belonging to thee; thy friends.*

Tybris, is and ĭdis m. *The Tybris* or *Tiber.*

Tydeus, ĕos and ĕi, m. [Τυδεύς]. Son of Oeneus, king of Calydon. He was compelled to leave his country for having com-

mitted a murder. He married Deïpyle, daughter of Adrastus, King of Argos, by whom he became the father of Diomēdes.

Typhōeus (trisyll.), ĕi *or* ĕos (Acc. Typhōĕă), m. *Typhöeus;* a huge giant, struck with lightning by Jupiter, and buried under Mount Etna.

Tyrĭus, a, um. See Tyrus.

Tyrus, i, f. *Tyrus* or *Tyre* now the ruins of *Sur*); Tyr-ĭus, ĭa, ĭum, adj. *Of*, or *belonging to, Tyre; Tyrian.*—As Subst. Tyrĭi, ōrum, m. pl. *The Tyrians;* i. e., *the Carthaginians* [*Τύρος*, a word of Phœnician origin, signifying 'Rock'].

U-bi, adv. 1. Of place: *Where.* — 2. Of time: *When.*

Ubīque, adv. *Anywhere, everywhere.*

Ul-lus, la, lum (Gen. ullīus; Dat. ulli), adj.. fr. un-us, 'one'. *Any.*

Ultĭmus a, um, sup. adj. *Latest, last.* In degree: *Utmost, greatest, extreme.* Poss.: obsol. ulter; Comp.: ultĕrĭor.

Ul-tor, tōris, m. [fr. ulc-iscor, 'to avenge']. *An avenger.*

Ultrā, adv. and prep. cum Acc. *Beyond.*

Ultus, a, um, P. perf. o ulcisor.

Ulva, æ, f. *Sedge.*

Umbra, æ, f. *Shade.*

Unda, æ, f. *Water.*

U-nde, adv. 1. *From which place, whence.*—2. *By what means.*

Un-us, a, um, adj. (Gen. unīus; Dat. uni). 1. *One.* 2. *Alone, only, sole,* etc. [akin to *εἷς, ἑνός*].

Urb-s, is, f. *A city, a walled town.*

Uro, ussi, ustum, ĕre. 3. v. [cf. *πῦρ*]. 1. *To burn, consume.* 2. Of the frost, *to wither,* (line 680).

Ut (ŭti), adv. and conj. 1. Adv.: (a) *As.*—(b) *When;* ut semel = *when once.*—(c) *Inasmuch as.*—(d) *How*: Conj.: (a) *So that.*—(b) *In order that.*

Utĕrus, i, m. *The womb.*

Uter-que, utrā-que, utrumque (Gen. utrīus-que—Dat. utrīque), pron. adj. *One and the other; both, each.*

Ut-ĭlis, ĭle, adj. [ut-or, 'to use']. *Useful, serviceable, profitable, advantageous.*

Utĭlĭtas, ātis, f. [utilis]. *Utility.*

Utor, ūsus sum, ūti, 3. v. dep.: With Abl.: *To use, make use of, employ, to enjoy.*

Uxor, ōris, f. *A wife, spouse.*

Văco, āvi, ātum, āre, 1. v. n. With Abl. *To be without* or *devoid of, free from.*

Văc-ŭus, ŭa, ŭum, adj. [văc-o, 'to be empty']. *Free from, devoid of, empty.*

Vădum, i, n. [vaco, *βαίνω*]. *A shallow ford;* in plur. *waters.*

Văg-or, ātus sum, āri, 1. v. dep. [văg-us, "wandĕring"]. *To wander about; to roam, ramble, range, rove.*

Vălĭdus, ĭda, ĭdum, adj. [vălĕo, 'to be strong']. *Strong, powerful, mighty.*

Vallis, is, f. *A valley.*

Vărĭus, a, um, adj. *Various.*

Vastus, a, um, adj. *Vast, huge, immense.*

Vātes, is, comm. *A prophet, a poet.*

Ve, enclitic conj. [apocopated fr. vel]. *Or.*

Vĕho, vexi, vectum, vĕhĕre, 3. v. a. *To carry, convey.*

Vel, conj. [akin to vŏl-o]. *Or if you will; or:*—vel . . . vel, *either . . . or.*

Vē-lum, li, n. [fr. vĕh-o, 'to carry']. *A sail.*

Vĕl-ŭt, adv. [vel, 'even;' ut, 'as']. *Even as, just as.*

Vēna, æ, f. *A vein, a watercourse.*

Vĕnĕrandus, a um. [Gerundive of vĕnĕror]. *To be revered, venerable.*

Vĕnĭo vēni, ventum, vĕnīre, 4. v. n. *To come.*

Venter, tris, m. [*ἔντερον*]. *The belly.*

Vent-us, i, m. *The wind.*

Vĕnus, Vĕnĕris, f. The goddess of love, mother of Æneas. Veneris mensis = April, as if from Aphrodīte, her Gr. name.

Vēr, vēris, n. [*ἦρ*]. *Spring, spring-time.*

Verbĕr-o, āvi, ātum, āre, 1. v. a. [verber, 'a lash']. *To lash, beat, strike against.*

Verbum, i, n. *A word.*

Versus, a, um, P. perf. pass. of verto.

Vĕrĭtus, a, um. [part of vĕrĕor, vĕrĭtus, ēri]. *Fearing.*

Vergo, si, ĕre, 3. v. a. *To turn.*

Versus, ūs, m. [verto]. *A verse, a line of poetry.*

Verto, verti, versum, vertĕre, 3. v. a.: 1. *To turn.*—1. *To alter, change.*—Pass.: verto, versus sum, verti.

1. Vēr-um, adv. [vēr-us, 'true']. 1. *Truly, just so.*—2. *But.*

2. Vērum, i. See vērus,

Vēr-us, a, um, adj. *True.*

Vesta, æ, f. [*Ἑστία*]. *Vesta, the goddess of the hearth.*

Ves-ter, tra, trum, pron. poss. [for vos-ter; fr. vos]. *Your.*

Vestīg-ĭum, ĭi, n. [vestīg-o,

'to track']. 1. *A foot-print*, a *foot-track*.—2. *A step, foot-step*.—3. *A trace, mark, sign, token*.

Ves-tis, tis, f. *A garment; clothing, dress* [akin to Gr. ἑσθής].

Vĕt-o, ŭi, ĭtum, āre, 1. v. a. 1. *To forbid*.—2. *To hinder, prevent*.

Vĕtŭi, perf. ind. of vĕto.

Vĕt-us, ĕris, adj. *Old, ancient*. [prob. akin to ἔτος, 'a year'].

Vĕtustas, ātis, f. [vetus]. Old age, *antiquity*.

Vĕtus-tus, ta, tum, adj. [vĕtus, vĕtĕr-is]. *Old, ancient*.

Vĭ-a, æ, f. [akin to vĕh-o, 'to carry']. 1. *A way, path*.—2. *A road*.

Vĭcis, em, e; plur. vĭc-es, ĭbus (other cases wanting), f. *Change, interchange, alteration, duty*—per vices, *by turns, alternately*.

Victrix, trīcis, f. [fem. of Victor]. As adj.: *victorious*.

Victus, a, um, P. perf. pass. of vinco.

Vĭdĕo, vīdi, vīsum, vĭdēre, 2. v. a.: 1. Act.: a. *To see, behold*.—b. *To perceive*.—2. Pass.: a. *To be seen: To seem, appear*.—Pass.: vĭdĕor, vīsus sum. vĭdēri [akin to Gr. ἰδ-εῖν, 'to see'].

Vĭd-ŭus, ŭa, ŭum, adj. Of things: *Widowed, single*.

Vĭg-il, ĭlis, adj. [vĭg-ĕo, 'to be lively']. *Watchful, on the watch* or *the alert*.

Villĭcus, a, um, adj. [villa]. *Overseer, steward*.

Vinco, vīci, victum, vincĕre, 3. v. a.: *To conquer, overcome, vanquish*.— Pass.: vincor, victus sum, vinci.

Vindex, ĭcis, m. [fr. vindĭc-o, 'to claim']. *A defender, protector, avenger*.

Vindĭco, āvi, ātum, āre, 1. v. a.: 1. *To claim;* line 55.—2. *To avenge*.

Vĭŏlo, āvi, ātum, āre. 1. v. a. *To violate, profane*.

Vir, vĭri, m. 1. *A man*.—2. *A husband*.

Vĭrĕo, ēre, 2. v. n. *To be green, to flourish*.

Vīres, ĭum, plur. of vis.

Virgĭnĕus, a, um, adj. [virgo] *Virgin*. In line 464 referring to the Aqua Virgo, a stream of water brought to Rome through an aqueduct. See note.

Virgo, ĭnis, f. *A maiden, virgin, girl*.

Vir-tus, tūtis, f. [vir, 'a man']. *Courage, bravery, valour*.

Vĭrīlĭter, adv. [vĭrīlis]. *Bravely, in a manly manner*.

Vis, vis (plur. vīres, ĭum), f.: 1. *Strength, might, power* [ἴς].

Viscus, ĕris, n. (mostly plur.),

n. 1. *The flesh, inward parts, viscera.* In line 624 in plur. = *the womb.*

Vīsus, a, um, P. perf. pass. of vĭdĕo.

Vĭtĭo āvi, ātum, āre, 7. v. [vitium]. *To hurt, injure.*

Vĭtĭum, ĭi, n. *A vice.* Vitio cæli = *by unfavourable weather.*

Vīvo, vixi, victum, vīvĕre, 3. v. n. *To live.*

Vix, adv. *Scarcely, with difficulty:*

Vŏc-o, āvi, ātum, āre, 1. v. a. 1. *To call, to invite.*—2. Pass.: *To be called,* or *termed.*—3. With double Acc.. *To call,* or *name.*

Vŏl-o, vŏlŭi, velle, v. irreg. With inf.: *To wish,* or *desire, to* do, *etc.* [akin to Gr. *Βούλομαι*].

Voltus, ūs. See vultus.

Vŏl-ŭcer, ŭcris, ŭcre, adj. [vŏl-o, 'to fly']. *Winged, flying.*

Vŏlŭcris, is, f. *A bird.*

Vōmer, ĕris, m. *A ploughshare.*

Vŏm-o, ŭi, ĭtum, ĕre, 3. v. a. *To pour out,* or *forth* [akin to Gr. *ἐμ-έω*].

Vōs, nom. and acc. plur. of tū.

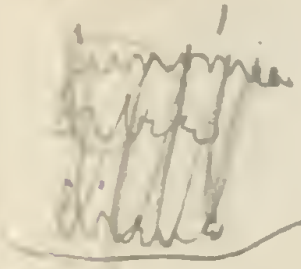
Vō-tum, ti, n. [fr. vŏv-ĕo, 'to vow']. *A vow.*

Vŏvĕo, vōvi, vōtum, ēre, 2. v. a. *To vow, promise*

Vox, vōcis, f. [fr. vōc-o]. *The voice, a word.*

Vuln-us, ĕris, n. *A wound.*

Vul-tus, tūs, m. [prob. vŏl-o, 'to wish']. *Expression of countenance, mien, looks, countenance.*



Roman Calendar

color colores
arbor arbores
labor labores